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THE SACRED

THEORY

OF THE

EARTH:

Containing an ACCOUNT of the

Original *of the* Earth,

And of all the

GENERAL CHANGES which it hath undergone, or is to undergo, until the CONSUMMATION of all Things.

THE TWO LAST BOOKS,

Concerning the General CONFLAGRATION,

AND

The NEW HEAVENS *and* NEW EARTH.

By THOMAS BURNET, D. D.
Late Maſter of the *Charter-Houſe.*

VOL. II.

The SEVENTH EDITION.

LONDON:

Printed for T. OSBORNE, C. HITCH and L. HAWES, J. WHISTON and B. WHITE, J. RIVINGTON, J. RIVINGTON and J. FLETCHER, W. JOHNSTON, D. WILSON and T. DURHAM, S. CROWDER, H. WOODGATE and S. BROOKS, P. DAVEY and B. LAW, T. FIELD, Z. STUART, T. CASLON. MDCCLIX.

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TO THE

QUEEN's

Most EXCELLENT

MAJESTY.

MADAM,



HAVING had the Honour to present the first Part of this Theory to Your Royal Uncle, I presume to offer the Second to Your Majesty.

 This

This Part of the Subject, I hope, will be no leſs acceptable, for certainly 'tis of no leſs Importance. They both indeed agree in this, that there is a WORLD made and deſtroy'd in either Treatiſe. But we are more concern'd in what is to come, than what is paſt. And as the former Books repreſented to us the Riſe and Fall of the firſt World; ſo theſe give an Account of the preſent Frame of Nature labouring under the laſt Flames, and of the Reſurrection of it in the *new Heavens* and *new Earth*; which, according to the Divine Promiſes, we are to expect.

CITIES that are burnt, are commonly rebuilt more beautiful and regular than they were before. And when this World is demoliſhed by the laſt Fire, He that undertakes to rear it up again, will ſupply the Defects, if there were any, of the former Fabrick. This Theory ſuppoſes the preſent Earth to be

be little better than an Heap of Ruins; where yet there is Room enough for Sea and Land, for Iſlands and Continents, for ſeveral Countries and Dominions: But when theſe are all melted down, and refin'd in the general Fire, they will be caſt into a better Mould, and the Form and Qualities of the Earth will become *Paradiſaical.*

But, I fear, it may be thought no very proper Addreſs, to ſhew Your Majeſty a World laid in Aſhes, where You have ſo great an Intereſt Your Self, and ſuch fair Dominions; and then, to recompenſe the Loſs, by giving a Reverſion in a future Earth. But if that future Earth be a ſecond *Paradiſe*, to be enjoyed for a Thouſand Years; with Peace, Innocency, and conſtant Health; An Inheritance there will be, an happy Exchange for the beſt Crown in this World.

The Epiſtle Dedicatory.

I confeſs, I could never perſuade my ſelf that the Kingdom of Chriſt, and of his Saints, which the Scripture ſpeaks of ſo frequently, was deſigned to be upon this preſent Earth. But however, upon all Suppoſitions, they that have done ſome Good in this Life, will be Sharers in the Happineſs of that State. To humble the Oppreſſors, and reſcue the Oppreſſed, is a Work of Generoſity and Charity, that cannot want its Reward; Yet, MADAM, they are the greateſt Benefactors to Mankind, that diſpoſe the World to become Virtuous; and by their Example, Influence, and Authority, retrieve that TRUTH and JUSTICE, that have been loſt, amongſt Men, for many Ages. The School-Divines tell us, thoſe that act or ſuffer great Things for the Publick Good, are diſtinguiſh'd in Heaven by a Circle of Gold about their Heads. One would not willingly vouch for that: But one may

may ſafely for what the Prophet ſays, which is far greater: Namely, that They ſhall ſhine like Stars in the Firmament, *that turn many to Righteouſneſs.* Which is not to be underſtood, ſo much, of the Converſion of ſingle Souls, as of the turning of Nations and People; the turning of the World to Righteouſneſs. They that lead on that great and happy Work, ſhall be diſtinguiſh'd in Glory from the reſt of Mankind.

We are ſenſible, Madam, from Your Great Example, that Piety and Vertue ſeated upon a Throne, draw many to Imitation, whom ill Principles, or the Courſe of the World, might have led another Way. Theſe are the beſt, as well as eaſieſt Victories, that are gain'd without Conteſt. And as Princes are the Vicegerents of God upon Earth, ſo when their Majeſty is in Conjunction with Goodneſs, it hath a double Cha-

racter of Divinity upon it: And we owe them a double Tribute of Fear and Love. Which, with conſtant Prayers for Your MAJESTY's preſent and future Happineſs, ſhall be always Dutifully paid, by

Your MAJESTY's

Moſt Humble and

Moſt Obedient Subject,

London,
1690.

T. BURNET.

PRE-

PREFACE
TO THE
READER.

I HAVE not much to ſay to the Reader in this Preface to the Third Part of the Theory; ſeeing it treats upon a Subject own'd by all, and out of Diſpute: *The Conflagration of the World.* The Queſtion will be only about the Bounds and Limits of the Conflagration, the Cauſes and the Manner of it. Theſe I have fixed, according to the trueſt Meaſures I could take from Scripture, and from Nature. I differ, I believe, from the common Sentiment in this, that, in following St. *Peter*'s Philoſophy, I ſuppoſe, that the burning of the Earth, will be a true Liquefaction or Diſſolution of it, as to the exterior Region. And that this lays a Foundation for *new Heavens* and a *new Earth*; which ſeems to me as plain a Doctrine in Chriſtian Religion, as the Conflagration itſelf.

I have

I have endeavour'd to propoſe an intelligible Way, whereby the Earth may be conſum'd by Fire. But if any one can propoſe another, more probable, and more conſiſtent, I will be the firſt Man that ſhall give him Thanks for this Diſcovery. He that loves Truth for its own ſake, is willing to receive it from any Hand; as he that truly loves his Country, is glad of a Victory over the Enemy, whether himſelf, or any other, has the Glory of it. I need not repeat here, what I have already ſaid upon ſeveral Occaſions, that 'tis the Subſtance of this Theory, whether in this Part, or in other Parts, that I mainly regard and depend upon: Being willing to ſuppoſe, that many ſingle Explications and Particularities may be rectified, upon farther Thoughts, and clearer Light. I know our beſt Writings, in this Life, are but *Eſſays*, which we leave to Poſterity to review and correct.

As to the Style, I always endeavour to expreſs myſelf in a plain and perſpicuous manner; that the Reader may not loſe Time, nor wait too long, to know my Meaning. To give an Attendant quick Diſpatch, is a Civility, whether you do his Buſineſs or no. I would not willingly give any one the Trouble of reading a Period twice over, to know the Senſe of it; leſt, when he comes to know it, he ſhould not think it a Recompence for his Pains. Whereas, on the contrary, if you are eaſy to your Reader, he will certainly make you an Allowance for it, in his Cenſure.

You muſt not think it ſtrange however, that the Author ſometimes, in meditating upon this Subject, is warm in his Thoughts and Expreſſions. For to ſee a World periſhing in Flames,

Rocks

Rocks melting, the Earth trembling, and an Hoſt of Angels in the Clouds, one muſt be very much a Stoick, to be a cold and unconcerned Spectator of all this. And when we are moved ourſelves, our Words will have a Tincture of thoſe Paſſions which we feel. Beſides, in moral Reflections which are deſign'd for Uſe, there muſt be ſome Heat, as well as dry Reaſon, to inſpire this cold Clod of Clay, this dull Body of Earth, which we carry about with us; and you muſt ſoften and pierce that Cruſt, before you can come at the Soul. But eſpecially when Things future are to be repreſented, you cannot uſe too ſtrong Colours, if you would give them Life, and make them appear preſent to the Mind. Farewel.

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THE THEORY OF THE EARTH.

BOOK III.

Concerning the CONFLAGRATION.

CHAP. I.

The INTRODUCTION:

With the Contents and Order of this Work.

SEEING Providence hath planted in all Men a natural Deſire and Curioſity of knowing Things to come; and ſuch Things eſpecially, as concern our particular Happineſs, or the general Fate of Mankind; this Treatiſe may, in both Reſpects, hope for a favourable Reception amongſt inquiſitive Perſons; ſeeing the Deſign of it is, to give an

Account of the greateſt Revolutions of Nature that are expected in future Ages: and in the firſt Place, of the *Conflagration of the World*. In which univerſal Calamity, when all Nature ſuffers, every Man's particular Concern muſt needs be involved.

We ſee with what Eagerneſs Men pry into the Stars, to ſee if they can read there the Death of a King, or the Fall of an Empire: It is not the Fate of any ſingle Prince or Potentate, that we calculate, but of all Mankind: Not of this or that particular Kingdom or Empire, but of the whole Earth. Our Enquiries muſt reach to that great Period of Nature, when all Things are to be diſſolved; both human Affairs, and the Stage whereon they are acted; when the Heavens and the Earth will paſs away, and the Elements melt with fervent Heat. We deſire, if poſſible, to know what will be the Face of that Day, that great and terrible Day! when the Regions of the Air will be nothing but mingled Flame and Smoke, and the habitable Earth turned into a Sea of molten Fire.

But we muſt not leave the World in this Diſorder and Confuſion, without examining what will be the Iſſue and Conſequences of it. Whether this will be the End of all Things, and Nature, by a ſad Fate, lie eternally diſſolved and deſolate in this Manner? or, whether we may hope for a Reſtoration: *New Heavens* and a *New Earth*, which the Holy Writings make mention of, more pure and perfect than the former? As if this was but as a *Refiner's Fire*, to purge out the Droſs and coarſer Parts, and then caſt the Maſs again into a new and better Mould.

Theſe

Theſe Things, with God's Aſſiſtance, ſhall be Matter of our preſent Enquiry: Theſe make the general Subject of this Treatiſe, and of the remaining Parts of this *Theory* of the Earth. Which now, you ſee, begins to be a Kind of Prophecy or Prognoſtication of Things to come, as it hath been hitherto an Hiſtory of Things paſt; of ſuch States and Changes as Nature hath already undergone. And if that Account which we have given of the Origin of the Earth, its firſt and Paradiſaical Form, and the Diſſolution of it at the univerſal Deluge, appear fair and reaſonable; the ſecond Diſſolution by Fire, and the Renovation of it out of a ſecond Chaos, I hope, will be deduced from as clear Grounds and Suppoſitions. And Scripture itſelf will be a more viſible Guide to us in theſe following Parts of the Theory, than it was in the former. In the mean Time, I take Occaſion to declare here again, as I have done heretofore, That neither this, nor any other great Revolutions of Nature, are brought to paſs, by Cauſes purely natural, without the Conduct of a particular Providence. And it is the ſacred Books of Scripture that are the Records of this Providence, both as to Times paſt, and Times to come; as to all the ſignal Changes, either of the natural World, or of Mankind, and the different Oeconomies of Religion. In which Reſpects, theſe Books, though they did not contain a moral Law, would, notwithſtanding, be, as the moſt myſtical, ſo alſo the moſt valuable Books in the World.

This Treatiſe, you ſee, will conſiſt of Two Parts: The former whereof is to give an Account of the *Conflagration*; and the latter, of the

New Heavens, and *New Earth* following upon it; together with the State of Mankind in thoſe new Habitations. As to the Conflagration, we *firſt* enquire, What the Antients thought concerning the preſent Frame of this World: Whether it was to periſh or no: Whether to be deſtroyed, or to ſtand eternally in this Poſture. Then, in what Manner they thought it would be deſtroyed: By what Force or Violence: Whether by Fire or other Ways. And with theſe Opinions of the Antients we will compare the Doctrine of the Prophets and Apoſtles, to diſcover and confirm the Truth of them. In the *ſecond Place*, We will examine, What Calculations or Conjectures have been made concerning the Time of this great Cataſtrophe, or of the End of this World: Whether that Period be definable or no; and whether by natural Arguments, or by Prophecies. *Thirdly*, We will conſider the Signs of the approaching Conflagration: Whether ſuch as will be in Nature, or in the State of human Affairs: but eſpecially ſuch as are taken notice of, and recorded, in Scripture. *Fourthly*, Which is the principal Point, and yet that wherein the Antients have been moſt ſilent, *What Cauſes* there are in Nature, what Preparations, for this Conflagration: Where are the Seeds of this univerſal Fire, or Fuel ſufficient for the Nouriſhing of it? *Laſtly*, In what Order, and by what Degrees, the Conflagration will proceed: In what Manner the Frame of the Earth will be diſſolved; and what will be the dreadful Countenance of a *burning World*.

Theſe Heads are ſet down more fully in the Arguments of each Chapter; and ſeem to be ſufficient for the Explication of this whole Matter:

ter: Taking in ſome additional Diſcourſes, which, in purſuing theſe Heads, enter of their own accord, and make the Work more even and intire. In the Second Part, we reſtore the World that we had deſtroyed: Build New Heavens and a New Earth, *wherein Righteouſneſs ſhall dwell*. Eſtabliſh that new Order of Things, which is ſo often celebrated by the Prophets: A Kingdom of Peace and of Juſtice, where the Enemy of Mankind ſhall be bound, and the Prince of Peace ſhall rule. A Paradiſe without a Serpent, and a Tree of Knowledge, not to wound, but to heal the Nations: Where will be neither *Curſe*, nor *Pain*, nor *Death*, nor *Diſeaſe*: Where all Things are new, all Things are more perfect, both the World itſelf, and its Inhabitants: Where the Firſt-born from the Dead, have the Firſt-fruits of Glory.

We dote upon this preſent World, and the Enjoyments of it: And 'tis not without Pain, and Fear, and Reluctancy, that we are torn from them; as if our Hopes lay all within the Compaſs of this Life. Yet, I know not by what good Fate, my Thoughts have been always fixed upon Things to come, more than upon Things preſent. Theſe I know, by certain Experience, to be but Trifles; and if there be nothing more conſiderable to come, the whole Being of Man is no better than a Trifle. But there is Room enough before us in that we call *Eternity*, for great and noble Scenes; and the Mind of Man feels itſelf leſſened and ſtraitened in this low and narrow State; wiſhes and waits to ſee ſomething greater. And if it could diſcern another World a coming, on this ſide Eternal Life:

a beginning Glory, the beſt that Earth can bear, it would be a Kind of Immortality to enjoy that Proſpect before-hand. To ſee, when this Theatre is diſſolved, where we ſhall act next, and what Parts; what Saints and Heroes, if I may ſo ſay, will appear upon that Stage; and with what Luſtre and Excellency: How eaſy would it be, under a View of theſe Futurities, to deſpiſe the little Pomps and Honours, and the Momentary Pleaſures of a mortal Life? But I proceed to our Subject.

CHAP. II.

The true State of the Queſtion is propoſed.

'Tis the general Doctrine of the Antients, that the preſent World, or the preſent Frame of Nature, is mutable and periſhable: To which the Sacred Books agree; and natural Reaſon can alledge nothing againſt it.

WHEN we ſpeak of the End or Deſtruction of the World, whether by Fire or otherwiſe, 'tis not to be imagined that we underſtand this of the *Great Univerſe*; Sun, Moon, and Stars, and the higheſt Heavens; as if theſe were to periſh or be deſtroyed ſome few Years hence, whether by Fire or any other Way. This Queſtion is only to be underſtood of the *ſublunary World*, of this Earth and its Furniture; which had its Original about Six thouſand Years ago, according to the Hiſtory of *Moſes*; and hath

once

once already been deſtroyed, when the Exterior Region of it broke, and the Abyſs, iſſuing forth, as out of a Womb, overflowed all the habitable Earth, *Gen.* vii. 17. *Job* xxxviii. 8. The next Deluge is that of Fire; which will have the ſame Bounds, and overflow the Surface of the Earth, much-what in the ſame Manner. But the Cœleſtial Regions, where the Stars and Angels inhabit, are not concerned in this Fate: Thoſe are not made of combuſtible Matter; nor, if they were, could our Flames reach them. Poſſibly thoſe Bodies may have Changes and Revolutions peculiar to themſelves, but in Ways unknown to us, and after long and unknown Periods of Time. Therefore, when we ſpeak of the Conflagration of the World, theſe have no Concern in the Queſtion; nor any other Part of the Univerſe, than the Earth and its Dependencies. As will evidently appear when we come to explain the Manner and Cauſes of the Conflagration.

And as this Conflagration can extend no farther than to the Earth and its Elements, ſo neither can it deſtroy the Matter of the Earth; but only the Form and Faſhion of it, as it is an habitable World. Neither Fire, nor any natural Agent, can deſtroy Matter, that is, reduce it to nothing: It may alter the Modes and Qualities of it, but the Subſtance will always remain. And accordingly the Apoſtle, when he ſpeaks of the Mutability of this World, ſays only, *The Figure* or Faſhion of *this World paſſes away*, 1 *Cor.* vii. 31. This Structure of the Earth and Diſpoſition of the Elements; and all the works of the Earth, as St. *Peter* ſays, 2 *Epiſt.* iii. all its natural Pro-

ductions, and all the Works of Art or human Induſtry; theſe will periſh, be melted or torn in Pieces by the Fire; but without an Annihilation of the Matter, any more than in the former Deluge. And this will be farther proved and illuſtrated in the beginning of the following Books.

The Queſtion being thus ſtated, we are next to conſider the Senſe of Antiquity upon theſe two Points: Firſt, Whether this ſublunary World is mutable and periſhable: Secondly, By the Force and Action of what Cauſes, and in what Manner, it will periſh; whether by Fire, or otherwiſe. *Ariſtotle* is very irregular in his Sentiments about the State of the World; he allows it neither Beginning nor Ending, Riſe nor Fall; but would have it eternal and immutable. And this he underſtands, not only of the great Univerſe, but of this ſublunary World, this Earth which we inhabit; wherein he will not admit there ever have been, or ever will be, either general Deluges or Conflagrations. And, as if he was ambitious to be thought ſingular in his Opinion about the Eternity of the World, he ſays, *All the Antients* before him, gave ſome Beginning or Origin to the World; but were not, indeed, ſo unanimous as to its future Fate: Some believing it immutable, or, as the Philoſophers call it, incorruptible; others, that it had its fatal Times and Periods, as leſſer Bodies have; and a Term of Age preffixed to it by Providence.

But before we examine this Point any farther, it will be neceſſary to reflect upon that which we noted before, an Ambiguity in the Uſe of the Word *World*, which gives frequent Occaſion of Miſtakes in reading the Ancients: When that which

which they ſpeak of the *great Univerſe*, we apply to the *ſublunary World*: Or, on the contrary, what they ſpeak of this Earth, we extend to the whole Univerſe. And if ſome of them, beſides *Ariſtotle*, made the World incorruptible, they might mean that of the *great Univerſe*, which they thought would never be diſſolved or periſh as to its Maſs and Bulk: But ſingle Parts and Points of it (and our Earth is no more) may be variouſly transformed, and made habitable and unhabitable, according to certain Periods of Time, without any Prejudice to their Philoſophy. So *Plato*, for inſtance, thinks this World will have no Diſſolution: For, being a Work ſo beautiful and noble, the Goodneſs of God, he ſays, will always preſerve it. It is moſt reaſonable to underſtand this of the great Univerſe; For, in our Earth, *Plato* himſelf admits ſuch Diſſolutions as are made by general Deluges and Conflagrations; and we contend for no other. So likewiſe in other Authors, if they ſpeak of the Immortality of the World, you muſt obſerve what World they apply it to; and whether to the Matter or the Form of it: And if you remember that our Diſcourſe proceeds only upon the ſublunary World, and the Diſſolution of its Form, you will find little in Antiquity contrary to this Doctrine. I always except *Ariſtotle* (who allowed of no Providence in this inferior World) and ſome *Pythagoreans* falſly ſo called, being either fictitious Authors, or Apoſtates from the Doctrine of their Maſter. Theſe being excepted, upon a View of the reſt, you will find very few Diſſenters from this general Doctrine.

Plato's

Plato's Argument againſt the Diſſolution of the World, from the Goodneſs and Wiſdom of God, would not be altogether unreaſonable, tho' applied to this Earth, if it was ſo to be diſſolved, as never to be reſtored again. But we expect *New Heavens* and a *New Earth*, upon the Diſſolution of theſe; better in all Reſpects, more commodious, and more beautiful. And the ſeveral Perfections of the Divine Nature, Wiſdom, Power, Goodneſs, Juſtice, Sanctity, cannot be ſo well diſplayed and exemplified in any one ſingle State of Nature, as in a Succeſſion of States, fitted to receive one another according to the Diſpoſitions of the moral World, and the Order of Divine Providence. Wherefore, *Plato*'s Argument from the Divine Attributes, all Things conſidered, doth rather prove a Succeſſion of Worlds, than that one ſingle World ſhould remain the ſame throughout all Ages, without Change or Variation. Next to the *Platoniſts*, the *Stoics* were moſt conſiderable in Matters relating to Morality and Providence: And their Opinion, in this Caſe, is well known; they being looked upon by the Moderns, as the principal Authors of the Doctrine of the *Conflagration*. Nor is it leſs known that the School of *Democritus* and *Epicurus*, made all their Worlds ſubject to Diſſolution; and by a new Concourſe of Atoms reſtored them again. Laſtly, the *Ionic* philoſophers, who had *Thales* for their Maſter, and were the firſt Naturaliſts among the *Greeks*, taught the ſame Doctrine. We have, indeed, but an imperfect Account left us of this Sect, and 'tis great Pity; for as it was one of the moſt ancient,

ancient, ſo it ſeems to have been one of the moſt conſiderable amongſt the *Greeks* for Natural Philoſophy. In thoſe Remains which *Diogenes Laertius* hath preſerved, of *Anaxagoras*, *Anaximenes*, *Archelaus*, *&c.* all great Men in their Time; we find that they treated much of the Origin of the World, and had many extraordinary Notions about it, which come lame and defective to us. The Doctrine of their Founder, *Thales*, which made all Things to conſiſt of Water, ſeems to have a great Reſemblance to the Doctrine of *Moſes* and St. *Peter* about the Conſtitution of the firſt Heavens and Earth, *Gen.* i. 2 *Pet.* ii. 5. But there is little in *Laertius*, what their Opinion was about the Diſſolution of the World; other Authors inform us more of that. *Stobæus*, *Ecl. Phyſ.* l. 1. c. 24. joins them with *Leucippus* and the *Epicureans*: *Simplicius*, with *Heraclitus*, and the *Stoics*, in this Doctrine about the Corruptibility of the World. So that all the Schools of the *Greek* Philoſophers, as we noted before, were unanimous in this Point, excepting the *Peripatetics*; whoſe Maſter, *Ariſtotle*, had neither Modeſty enough to follow the Doctrine of his Predeceſſors, nor Wit enough to invent any thing better.

Beſides theſe Sects of Philoſophers, there were Theologers amongſt the *Greeks*, more Ancient than theſe Sects, and more Myſtical. *Ariſtotle* often diſtinguiſheth the *Naturaliſts*, and the *Theologues*, Οἱ φυσικοὶ οἱ θεόλογοι. Such were *Orpheus* and his Followers, who had more of the ancient Oriental Learning, than the ſucceeding Philoſophers. But they writ their Philoſophy, or Theology rather, Mythologically and Poetically, in Parables and Allegories, that needed an Inter-

Interpretation. All theſe Theologers ſuppoſed the Earth to riſe from a Chaos; and as they ſaid that Love was the Principle at firſt, that united the looſe and ſevered Elements, and formed them into an habitable World; ſo they ſuppoſed that if *Strife* or *Contention* prevailed, they would again diſſolve and diſunite them, and reduce Things into a Chaos; ſuch as the Earth will be in, upon the Conflagration. And it farther appears, that both theſe Orders of the Learned in *Greece*, ſuppoſed this preſent Frame of Nature might periſh, by their Doctrine of *Periodical Revolutions*, or of the Renovation of the World after certain Periods of Time; which was a Doctrine common amongſt the learned *Greeks*, and received by them from the ancient *Barbaric* Nations: As will appear more at large in the following Book, *Ch.* 3. In the mean Time we may obſerve, that *Origen* in anſwering *Celſus*, *Lib.* 9. about the Point of the Reſurrection, tells him, That Doctrine ought not to appear ſo ſtrange or ridiculous to him, ſeeing their own Authors did believe and teach the *Renovation of the World*, after certain Ages or Periods. And the Truth is, this Renovation of the World, rightly ſtated, is the ſame Thing with the *Firſt Reſurrection* of the Chriſtians. And as to the ſecond and general Reſurrection, when the Righteous ſhall have Cœleſtial Bodies; 'tis well known, that the *Platoniſts* and *Pythagoreans* cloathed the Soul with a Cœleſtial Body, or, in their Language, an Ætherial Vehicle, as her laſt Beatitude or Glorification. So that *Origen* might very juſtly tell his Adverſary, he had no Reaſon to ridicule the Chriſtian Doctrine of the Reſurrection, ſeeing their own

own Authors had the main Strokes of it in their Traditionary Learning.

I will only add one Remark more, before we leave this Subject, to prevent a Miſtake in the Word *Immortal* or *Immortality*, when applied to the World. As I told you before, the Equivocation that was in that Term *World*, it being uſed ſometimes for the whole Univerſe, ſometimes for this inferior Part of it where we live; ſo likewiſe we muſt obſerve, that when this inferior World is ſaid to be *Immortal*, by the Philoſophers, as ſometimes it is, that commonly is not meant of any ſingle State of Nature, or any ſingle World, but of a Succeſſion of Worlds, conſequent one upon another. As a Family may be ſaid immortal, not in any ſingle Perſon, but in a Succeſſion of Heirs. So as, many Times, when the Ancients mention the Immortality of the World, they do not thereby exclude the Diſſolution or Renovation of it; but ſuppoſe a Viciſſitude, or Series of Worlds ſucceeding one another. This Obſervation is not mine, but was long ſince made by *Simplicius*, *Stobæus*, and others, who tell us in what Senſe ſome of thoſe Philoſophers who allowed the World to be periſhable, did yet affirm it to be immortal: Namely, by ſucceſſive Renovations.

Thus much is ſufficient to ſhew the Senſe and Judgment of Antiquity, as to the Changeableneſs or Perpetuity of the World. But ancient Learning is like ancient Medals, more eſteemed for their Rarity, than their real Uſe; unleſs the Authority of a Prince make them current: So neither will theſe Teſtimonies be of any great Effect, unleſs they be made good and valuable by the

the Authority of Scripture. We muſt therefore add the Teſtimonies of the Prophets and Apoſtles, to theſe of the *Greeks* and *Barbarians*, that the Evidence may be full and undeniable. That the Heavens and the Earth will periſh, or be changed into another Form, is, ſometimes, plainly expreſſed, ſometimes ſuppoſed, and alluded to in Scripture. The Prophet *David*'s Teſtimony is expreſs, both for the Beginning and Ending of the World: In *Pſal.* cii. ver. 25, 26, 27. *Of old haſt thou laid the Foundation of the Earth, and the Heavens are the Work of thy Hands. They ſhall periſh, but thou ſhalt endure: Yea, all of them ſhall wax old like a Garment; as a Veſture ſhalt thou change them, and they ſhall be changed. But thou art the ſame, and thy Years ſhall have no End.* The Prophet *Iſaiah*'s Teſtimony is no leſs expreſs, to the ſame Purpoſe, *ch.* li. 6. *Lift up your Eyes to the Heavens, and look upon the Earth beneath: For the Heavens ſhall vaniſh away like Smoke, and the Earth ſhall wax old like a Garment, and they that dwell therein ſhall die in like Manner.* Theſe Texts are plain and explicit; and in Alluſion to this Day of the Lord, and this Deſtruction of the World, the ſame Prophet often uſeth Phraſes that relate to it: As the *Concuſſion of the Heavens and the Earth*, Iſa. xiii. 13. The *ſhaking of the Foundations of the World*, ch. xxiv. 18, 19. The *Diſſolution of the Hoſt of Heaven*, ch. xxxiv. 4. And our ſacred Writers have Expreſſions of the like Force, and relating to the ſame Effect: As the *Hills melting like Wax, at the Preſence of the Lord*, Pſal. xcvii. 5. Shattering *once more* all the Parts of the Creation, *Hagg.* ii. 6. *Overturning the Mountains, and making the Pillars of the Earth*

to

to tremble, Job ix. 5, 6. If you reflect upon the Explication given of the Deluge, in the firſt Part of this Theory, and attend to the Manner of the Conflagration, as it will be explained in the Sequel of this Diſcourſe, you will ſee the Juſtneſs and Fitneſs of theſe Expreſſions: That they are not poetical Hyperboles, or random Expreſſions of great and terrible Things in general, but a true Account of what hath been, or will be, at that great Day of the Lord. It is true, the Prophets ſometimes uſe ſuch like Expreſſions figuratively, for Commotion in States and Kingdoms, but that is only by way of Metaphor and Accommodation; the true Baſis they ſtand upon, is, That Ruin, Overthrow, and Diſſolution of the Natural World, which was once at the Deluge, and will be again, after another Manner, at the general Conflagration.

As to the New Teſtament, our Saviour ſays, *Heaven and Earth ſhall paſs away, but his Words ſhall not paſs away*, Matt. xxiv. 35. St. *Paul* ſays, the *Scheme of this World*; the Faſhion, Form, and Compoſition of it, *paſſeth away*, 1. Cor. vii. 31. And when mention is made of *New Heavens* and a *New Earth*, which both the Prophet *Iſaiah*, *Iſa.* lxv. 17, and lxvi. 22. and the Apoſtles St. *Peter* and St. *John*, *Rev.* xxi. 1. 2 *Pet.* iii. 13. mention, it is plainly implied, that the Old one will be diſſolved. The ſame thing is alſo implied, when our Saviour ſpeaks of a *Renaſcency*, or *Regeneration*, *Mat.* xix. 28. and St. *Peter*, of a *Reſtitution* of all Things, *Acts* iii. 21. For what is now, muſt be aboliſhed, before any former Order of Things can be reſtored or reduced. In a Word, If there was nothing

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in Scripture concerning this Subject, but that Diſcourſe of St. *Peter*'s, in his Second Epiſtle, and Third Chapter, concerning the triple Order and Succeſſions of the Heavens and the Earth, paſt, preſent, and to come: that alone would be a Conviction, and Demonſtration to me, that this preſent World will be diſſolved.

You will ſay, it may be, in the laſt Place, we want ſtill the Teſtimony of Natural Reaſon and Philoſophy, to make the Evidence complete. I anſwer, it is enough if they be ſilent, and have nothing to ſay to the contrary. Here are Witneſſes, Human and Divine, and if none appear againſt them, we have no reaſon to refuſe their Teſtimony, or to diſtruſt it. Philoſophy will very readily yield to this Doctrine, that all material Compoſitions are diſſolvable; and ſhe will not wonder to ſee that die, which ſhe had ſeen born: I mean this terreſtrial World. She ſtood upon the Chaos, and ſaw it roll itſelf, with Difficulty, and after many Strugglings, into the Form of an habitable Earth: And that Form ſhe ſaw broken down again at the Deluge; and can as little hope or expect, now, as then, that it ſhould be everlaſting and immutable. There would be nothing great or conſiderable in this inferior World, if there were not ſuch Revolutions of Nature. The Seaſons of the Year, and the freſh Productions of the Spring, are pretty in their Way; but when the *(Annus Magnus)* *Great Year* comes about, with a new Order of all Things, in the Heavens, and on the Earth; and a new Dreſs of Nature throughout all her Regions, far more goodly and beautiful than the faireſt Spring; this gives a new Life to the Crea-

Creation, and ſhews the Greatneſs of its Author. Beſides, theſe fatal Cataſtrophes are always a Puniſhment to degenerate Mankind, that are overwhelmed in the Ruins of theſe periſhing Worlds. And to make Nature herſelf execute the Divine Vengeance againſt rebellious Creatures, argues both the Power and Wiſdom of that Providence that governs all Things here below. Theſe Things Reaſon and Philoſophy approve of; but if you further require, that they ſhould ſhew a *Neceſſity* of this future Deſtruction of the World, from *natural Cauſes*, with the Time, and all other Circumſtances of this Effect; your Demands are unreaſonable, ſeeing theſe Things do not depend ſolely upon Nature. But if you will content yourſelf to know what Diſpoſitions there are in Nature towards ſuch a Change; how it may begin, proceed, and be conſummate, under the Conduct of Providence, be pleaſed to read the following Diſcourſe for your further Satisfaction.

CHAP. III.

That the World will be deſtroyed by Fire, is the Doctrine of the Ancients, eſpecially of the Stoics. *That the ſame Doctrine is more ancient than the* Greeks, *and derived from the Barbaric Philoſophy; and That probably from* Noah, *the Father of all Traditionary Learning. The ſame Doctrine expreſſly authorized by Revelation, and inrolled into the ſacred Canon.*

THAT the preſent World, or the preſent Frame of Nature, will be deſtroyed, we have already ſhewn. In what manner this Deſtruction will be, by what Force, or what Kind of Fate, muſt be our next Enquiry. The Philoſophers have always ſpoken of *Fire* and *Water*, thoſe two unruly Elements, as the only Cauſes that can deſtroy the World, and work our Ruin; and accordingly, they ſay, all the great and fatal Revolutions of Nature, either paſt, or to come, depend upon the Violence of theſe Two; when they get the Maſtery, and overwhelm all the reſt, and the whole Earth, in a Deluge or Conflagration. But, as they make theſe Two the deſtroying Elements, ſo they alſo make them the purifying Elements. And, accordingly, in their Luſtrations, or their Rites and Ceremonies for purging Sin, Fire and Water were chiefly made uſe of, both amongſt the *Romans*, *Greeks*, and *Barbarians*. And when theſe Elements over-run the World, it is not, they ſay, for a final Deſtruction of it, but to purge

purge Mankind, and Nature from their Impurities. As for Purgation by Fire and Water, the Stile of our Sacred Writings does very much accommodate itſelf to that Senſe; and the Holy Ghoſt, who is the great purifier of Souls, is compared in his Operation upon us, and in our Regeneration, to Fire or Water. And as for the external World, St. *Peter*, 1 *Ep.* iii. 21. makes the Flood to have been a Kind of *Baptizing* or Renovation of the World. And St. *Paul*, 1 *Cor.* iii. 13, and the Prophet *Malachi*, *c.* iii. 2, 3, makes the laſt Fire, to be a purging and refining Fire. But to return to the Ancients.

The *Stoicks* eſpecially, of all other Sects amongſt the *Greeks*, have preſerved the Doctrine of the Conflagration; and made it a conſiderable Part of their Philoſophy, and almoſt a Character of their Order. This is a Thing ſo well known, that I need not uſe any Citations to prove it. But they cannot pretend to have been the firſt Authors of it neither. For, beſides that amongſt the *Greeks* themſelves, *Heraclitus* and *Empedocles*, more ancient than *Zeno*, the Maſter of the *Stoicks*, taught this Doctrine; it is plainly a Branch of the Barbaric Philoſophy, and taken from thence by the *Greeks*. For it is well known, that the moſt ancient and myſtic Learning amongſt the *Greeks*, was not originally their own, but borrowed of the more Eaſtern Nations, by *Orpheus*, *Pythagoras*, *Plato*, and many more, who travelled thither, and traded with the Prieſts for Knowledge and Philoſophy; and when they got a competent Stock, returned home, and ſet up a School, or a Sect, to inſtruct their Countrymen. But before we paſs to the Eaſtern Na-

tions, let us, if you pleaſe, compare the *Roman* Philoſophy upon this Subject, with that of the *Greeks*.

The *Romans* were a great People, that made a Shew of Learning, but had little, in reality, more than Words and Rhetoric. Their Curioſity or Emulation in Philoſophical Studies was ſo little, that it did not make different Sects and Schools amongſt them, as amongſt the *Greeks*. I remember no Philoſophers they had, but ſuch as *Tully*, *Seneca*, and ſome of their Poets. And of theſe *Lucretius*, *Lucan*, and *Ovid*, have ſpoken openly of the Conflagration. *Ovid*'s Verſes are well known,

Eſſe quoque in fatis reminiſcitur, affore tempus,
Quo mare, quo tellus, correptaque regia Cæli
Ardeat, & mundi moles operoſa laboret.

A Time decreed by Fate, at length will come,
When Heavens, and Earth, and Seas, ſhall have
their Doom;
A fiery Doom: And Nature's mighty Frame,
Shall break, and be diſſolv'd into a Flame.

We ſee *Tully*'s Senſe upon this Matter, in *Scipio*'s *Dream*. When the old Man ſpeaks to his Nephew *Africanus*, and ſhews him from the Clouds, this Spot of Earth, where we live; he tells him, though our Actions ſhould be great, and Fortune favour them with Succeſs, yet there would be no Room for any laſting Glory in this World; for the World itſelf, is tranſient and fugitive. And a Deluge, or a Conflagration, which neceſſarily happen after certain Periods of Time,

will

will ſweep away all Records of human Actions. As for *Seneca*, he being a profeſſed *Stoick*, we need not doubt of his Opinion in this Point. We may add here, if you pleaſe, the *Sybelline Verſes*, which were kept, with great Religion, in the Capitol at *Rome*, and conſulted with much Ceremony upon ſolemn Occaſions. The *Sybils* were the Propheteſſes of the *Gentiles*; and though their Writings now have many ſpurious Additions, yet none doubt but that the Conflagration of the World, was one of their original Prophecies.

Let us now proceed to the Eaſtern Nations. As the *Romans* received the ſmall Skill they had in the Sciences, from the *Greeks*; ſo the *Greeks*, received their chief Myſtick Learning from the *Barbarians:* That is, from the *Ægyptians*, *Perſians*, *Phœnicians*, and other Eaſtern Nations; for 'tis not only the Weſtern, or Northern People, that they called *Barbarians*, but indeed, all Nations beſides themſelves. For that is commonly the Vanity of great Empires, to uncivilize, in a Manner, all the reſt of the World; and to account all thoſe People *barbarous*, that are not ſubject to their Dominion. Theſe however, whom they called ſo, were the moſt ancient People, and had the firſt Learning that was ever heard of after the Flood. And amongſt theſe, the *Ægyptians* were as famous as any; whoſe Sentiments in this particular of the Conflagration, are well known. For *Plato*, who lived amongſt them ſeveral Years, tell us in his *Timæus*, that it was the Doctrine of their Prieſts, that the fatal Cataſtrophes of the World, were by *Fire* and *Water*. In like Manner, the *Perſians* made their beloved God, *Fire*, at length to conſume all

Things that are capable of being conſumed: For that is ſaid to have been the Doctrine of *Hydaſpes*, one of their great *Magi*, or Wiſe Men. As to the *Phœnicians*, I ſuſpect very much, that the *Stoicks* had their Philoſophy from them (*Juſt. Mar. Apol.* 2.) and amongſt other Things the Conflagration. We ſhall take notice of that hereafter.

But to comprehend the *Arabians* alſo, and *Indians*, give me leave to reflect a little upon the Story of the Phœnix. A Story well known, and related by ſome ancient Authors, and is in ſhort this: The Phœnix, they ſay, is a Bird in *Arabia*, *India*, and thoſe Eaſtern Parts, ſingle in her Kind, never more than one at a Time, and very long-lived; appearing only at the Expiration of the *Great Year*, as they call it: And then ſhe makes herſelf a Neſt of Spices, which being ſet on fire by the Sun, or ſome other ſecret Power, ſhe hovers upon it, and conſumes herſelf in the Flames. But, which is moſt wonderful, out of theſe Aſhes riſeth a ſecond Phœnix, ſo that it is not ſo much a Death, as a Renovation. I do not doubt but the Story is a Fable, as to any ſuch kind of Bird, ſingle in her Species, living, and dying, and reviving in that Manner: But 'tis an Apologue, or a Fable with an Interpretation, and was intended as an *Emblem* of the World; which, after a long Age, will be conſumed in the laſt Fire: And from its Aſhes or Remains, will ariſe another World, or a new-formed Heavens and Earth. This, I think, is the true Myſtery of the Phœnix, under which Symbol the Eaſtern Nations preſerved the Doctrine of the Conflagration, and Renovation of the World. They tell ſomewhat

what a like Story of the Eagle, ſoaring aloft ſo near the Sun, that by his Warmth and enlivening Rays, ſhe renews her Age, and becomes young again. To this the Pſalmiſt is thought to allude, Pſal. ciii. 5. *Thy Youth ſhall be renewed like the Eagles:* Which the *Chaldee* Paraphraſt renders, *In mundo venturo renovabis, ſicut Aquilæ, juventutem tuam.* Theſe Things to me ſeem plainly to be Symbolical, repreſenting that World to come, which the Paraphraſt mentions, and the firing of this. And this is after the Manner of the Eaſtern Wiſdom; which always loved to go fine, cloathed in Figures and Fancies.

And not only the Eaſtern *Barbarians,* but the Northern and Weſtern alſo, had this Doctrine of the Conflagration amongſt them. The *Scythians,* in their Diſpute with the *Ægyptians* about Antiquity, argue upon both Suppoſitions, of Fire or Water, deſtroying the laſt World, or beginning This. And in the Weſt, the *Celts,* the moſt ancient People there, had the ſame Tradition; for the *Druids,* who were their Prieſts and Philoſophers, derived not from the *Greeks,* but of the old Race of Wiſe Men, that had their Learning traditionally, and, as it were, hereditary from the firſt Ages: Theſe, as *Strabo* tells us, *lib.* 4. gave the World a kind of Immortality, by repeated Renovations; and the Principle that deſtroyed it, according to them, was always Fire or Water. I had forgot to mention in this liſt, the *Chaldeans,* whoſe Opinion we have from *Beroſus,* in *Seneca, Nat. Quæſt.* 3. *c.* 29. They did not only teach the Conflagration, but alſo fixed it to a certain Period of Time, when there ſhould happen a great Conjunction of the Planets in *Can-*

cer. Laſtly, we may add, to cloſe the Account, the modern *Indian* Philoſophers, the Reliques of the old *Bragmans:* Theſe, as *Maffeus* tells us, *lib.* 16. *Hiſt. Ind.* declare, That the World will be renewed after an univerſal Conflagration.

You ſee of what Extent and Univerſality throughout all Nations, this Doctrine of the Conflagration hath been. Let us now conſider, what Defects or Exceſſes there are, in theſe ancient Opinions, concerning this Fate of the World, and how they may be rectified: That we may admit them no further into our Belief, than they are warranted by Reaſon, or by the Authority of the Chriſtian Religion. The firſt Fault they ſeem to have committed about this Point, is this, That they made theſe Revolutions and Renovations of Nature, indefinite or endleſs: As if there would be ſuch a Succeſſion of Deluges and Conflagrations to all Eternity. This the *Stoicks* ſeem plainly to have aſſerted, as appears from *Numenius, Philo, Simplicius*, and others. *S. Jerome, Ep.* 60. imputes this Opinion alſo to *Origen*; but he does not always hit the true Senſe of that Father, or is not fair and juſt in the Repreſentation of it. Whoever held this Opinion, 'tis a manifeſt Error, and may be eaſily rectified by the Chriſtian Revelation; which teaches us plainly, that there is a final Period and Conſummation of all things that belong to this Sublunary or Terreſtrial World; When the *Kingdom ſhall be delivered up to the Father*; and Time ſhall be no more.

Another Error they committed in this Doctrine, is, the Identity, or Sameneſs, if I may ſo ſay, of the Worlds ſucceeding one another. They are made, indeed, of the ſame Lump of Matter, but

but they ſuppoſed them to return alſo in the ſame Form. And, which is worſe, that there would be the ſame Face of human Affairs; the ſame Perſons and the ſame Actions over again; ſo as the ſecond World would be but a bare Repetition of the former, without any Variety or Diverſity. Such a Revolution is commonly called the *Platonic Year:* A period when all Things return to the ſame Poſture they had been ſome Thouſands of Years before; as a play acted over again, upon the ſame Stage, and to the ſame Auditory: This is a groundleſs and injudicious Suppoſition. For, whether we conſider the Nature of Things, the Earth, after a Diſſolution by Fire, or by Water, could not return into the ſame Form and Faſhion it had before; Or whether we conſider Providence, it would no Way ſuit with the Divine Wiſdom and Juſtice, to bring upon the Stage again, thoſe very Scenes, and that very Courſe of human Affairs, which it had ſo lately condemned and deſtroyed. We may be aſſured therefore, that, upon the Diſſolution of a World, a new Order of Things, both as to Nature and Providence, always appears: And what that new Order will be, in both Reſpects, after the *Conflagration*, I hope we ſhall, in the following Book, give a ſatisfactory Account.

Theſe are the Opinions, true or falſe, of the Ancients; and chiefly of the *Stoicks*, concerning the Myſtery of the Conflagration. It will not be improper to enquire, in the laſt Place, how the *Stoicks* came by this Doctrine: Whether it was their Diſcovery and Invention: or from whom they learned it. That it was not their own

own Invention, we have given ſufficient Ground to believe, by ſhewing the Antiquity of it beyond the Times of the *Stoicks*. Beſides, what a Man invents himſelf, he can give the Reaſons and Cauſes of it, as Things upon which he founded his Invention: But the *Stoicks* do not do this, but, according to the ancient traditional Way, deliver the Concluſion without Proof or Premiſes. We named *Heraclitus* and *Empedocles*, amongſt the *Greeks*, to have taught this Doctrine before the *Stoicks*: And, according to *Plutarch (de Defec. Orac.) Heſiod* and *Orpheus*, Authors of the higheſt Antiquity, ſung of this laſt Fire in their Philoſophic Poetry. But I ſuſpect the *Stoicks* had this Doctrine from the *Phœnicians*; for if we inquire into the Original of that Sect, we ſhall find that their Founder *Zeno*, was a *Barbarian*, or Semi-*Barbarian*, derived from the *Phœnicians*; as *Laertius* and *Cicero* give an Account of him. And the *Phœnicians* had a great Share in the Oriental Knowledge, as we ſee by *Sanchoniathion*'s Remains in *Euſebius*. And by their myſtical Books which *Suidas* mentions, from whence *Pherecydes*, *Pythagoras*'s Maſter, had his Learning. We may therefore, reaſonably preſume, that it might be from his Countrymen, the *Phœnicians*, that *Zeno* had the Doctrine of the *Conflagration*. Not that he brought it firſt into *Greece*, but ſtrongly revived it, and made it almoſt peculiar to his Sect.

So much for the *Stoicks* in particular, and the *Greeks* in general. We have alſo, you ſee, traced theſe Opinions higher, to the firſt Barbaric Philoſophers; who were the firſt Race of Philoſophers after the Flood. But *Joſephus* tells a formal

mal Story, of Pillars ſet up by *Seth*, before the Flood; implying the Foreknowledge of this fiery Deſtruction of the World, even from the Beginning of it. His Words, *lib.* i. *c.* 3, are to this Effect, give what Credit to them you think fit: Seth *and his Fellow Students, having found out the Knowledge of the Cœleſtial Bodies, and the Order and Diſpoſition of the Univerſe; and having alſo received from* Adam, *a Prophecy, that the World ſhould have a double Deſtruction, one by Water, another by Fire: To preſerve and tranſmit their Knowledge, in either Caſe, to Poſterity, they raiſed two Pillars, one of Brick, another of Stone, and ingraved upon them their Philoſophy and Inventions. And one of theſe Pillars,* the Authors ſays (Κατὰ τὴν Συριάδα) *was ſtanding in* Syria, *even to his Time.* I do not preſs the Belief of this Story; there being nothing, that I know of, in Antiquity, Sacred or Prophane, that gives a joint Teſtimony with it. And thoſe that ſet up theſe Pillars, do not ſeem to me, to have underſtood the Nature of the *Deluge* or *Conflagration*; if they thought a Pillar, either of Brick or Stone, would be ſecure, in thoſe great Diſſolutions of the Earth. But we have purſued this Doctrine high enough, without the Help of theſe ante-diluvian Antiquities: Namely, to the earlieſt People, and the firſt Appearances of Wiſdom after the Flood. So that, I think, we may juſtly look upon it as the Doctrine of *Noah*, and of his immediate Poſterity. And, as that is the higheſt Source of Learning to the preſent World; ſo we ſhould endeavour to carry our philoſophical Traditions to that Original: For I cannot perſuade myſelf, but that they had amongſt them, even in thoſe early

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Days, the main Strokes, or Concluſions of the beſt Philoſophy: Or, if I may ſo ſay, a Form of ſound Doctrine concerning Nature and Providence. Of which Matter, if you will allow me a ſhort Digreſſion, I will ſpeak my Thoughts in a few Words.

In thoſe firſt Ages of the World, after the Flood, when *Noah* and his Children peopled the Earth again, as he gave them Precepts of Morality and Piety, for the Conduct of their Manners; which are uſually called *Præcepta Noachidarum*, the *Precepts* of *Noah*, frequently mentioned both by the *Jews* and *Chriſtians*: So alſo he delivered to them, at leaſt, if we judge aright, certain Maxims, or Concluſions about Providence, the State of Nature, and the Fate of the World: And theſe, in Proportion, may be called *Dogmata Noachidarum*, the *Doctrines* of *Noah*, and *his Children*. Which made a Syſtem of Philoſophy, or ſecret Knowledge amongſt them, delivered by Tradition from Father to Son; but eſpecially preſerved amongſt their Prieſts and ſacred Perſons, or ſuch others as were addicted to Contemplation. This I take to be more ancient than *Moſes* himſelf, or the *Jewiſh* Nation. But it would lead me too far out of my Way, to ſet down, in this Place, the Reaſons of my Judgment. Let it be ſufficient to have pointed only at this Fountain-head of Knowledge, and ſo return to our Argument.

We have heard, as it were, a Cry of Fire, throughout all Antiquity, and throughout all the People of the Earth. But theſe Alarums are ſometimes falſe, or make a greater Noiſe than the Thing deſerves. For my Part, I never truſt

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Antiquity barely upon his own Account, but always require a ſecond Witneſs, either from Nature, or from Scripture: What the Voice of Nature is, we ſhall hear all along in the following Treatiſe. Let us then examine at preſent, what Teſtimony the Prophets and Apoſtles give to this ancient Doctrine of the Conflagration of the World. The Prophets ſee the World a Fire at a Diſtance, and more imperfectly, as a Brightneſs in the Heavens, rather than a burning Flame: But St. *Peter* deſcribes it, as if he had been ſtanding by, and ſeen the Heavens and Earth in a red Fire; heard the cracking Flames, and the tumbling Mountains, 2 *Pet.* iii. 10. In the Day of the Lord, *The Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat: The Earth alſo, and the Works that are therein, ſhall be burnt up.* Then, after a pious Ejaculation, he adds, *Ver.* 12. *Looking for, and haſtening the Coming of the Day of God, wherein the Heavens being on Fire, ſhall be diſſolved; and the Elements ſhall melt with fervent Heat.* This is as lively as a Man could expreſs it, if he had the dreadful Spectacle before his Eyes. St. *Peter* had before taught the ſame Doctrine (*ver.* 5, 6, 7.) but in a more Philoſophick Way; deſcribing the double Fate of the World, by Water and Fire, with relation to the Nature and Conſtitution of either World, paſt or preſent. *The Heavens and the Earth were of old, conſiſting of Water, and by Water: Whereby, the World that then was, being overflowed with Water, periſhed. But the Heavens and the Earth which are now, by the ſame Word are kept in Store, reſerved unto Fire, againſt the Day of Judgment, and Per-*

Perdition of Ungodly, or Atheiſtical Men. This Teſtimony of St. *Peter* being full, direct, and explicit, will give Light and Strength to ſeveral other Paſſages of Scripture, where the ſame Thing is expreſſed obſcurely, or by Alluſion. As when St. *Paul* ſays, *The Fire ſhall try every Man's Work in that Day*, 1 Cor. iii. 12, 13. And our Saviour ſays, *The Tares ſhall be burnt in the Fire, at the End of the World*, Math. xiii. 40, 41, 42. Accordingly it is ſaid, both by the Apoſtles and Prophets, that *God* will come to Judgment *in Fire*, St. *Paul* to the *Theſſalonians*, 2 *Theſſ.* ii. 7, 8. promiſeth the perſecuted Righteous Reſt and Eaſe, *When the Lord ſhall be revealed from Heaven, with his mighty Angels, in flaming Fire; taking Vengeance on them that know not God*, &c. And ſo to the *Hebrews*, St. *Paul* ſays, *ch.* x. 27. that for wilful Apoſtates, there remaineth no more Sacrifice for Sin, *but a certain fearful looking-for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries*, or Enemies of God. And in *ch.* xii, *ver.* 26, 27, 28, 29, he alludes to the ſame Thing, when, after he had ſpoken of *ſhaking the Heavens*, and the *Earth* once more, he exhorteth, as St. *Peter* does upon the ſame Occaſion, *to Reverence and godly Fear; for our God is a conſuming Fire.*

In like Manner the Prophets, when they ſpeak of deſtroying the Wicked, and the Enemies of God and Chriſt, at the End of the World, repreſent it as a Deſtruction *by Fire.* Pſal. xi. 6. *Upon the Wicked the Lord ſhall rain Coals, Fire, and Brimſtone, and a burning Tempeſt: This ſhall be the Portion of their Cup.* And Pſal. l. 3. *Our God ſhall come, and will not be ſlow: A Fire ſhall devour*

devour before him, and it *ſhall be very tempeſtuous round about him*. And in the Beginning of thoſe two triumphal Pſalms, the lxviiith, and xcviith, we ſee plain Alluſions to this coming of the Lord in Fire. The other Prophets ſpeak in the ſame Style, of a fiery Indignation againſt the Wicked, in the Day of the Lord: As in *Iſaiah* lxvi. 15. *For behold the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebuke with Flames of Fire* (and *ch.* xxxiv. 8, 9, 10.) And in *Daniel*, ch. vii. 9, 10. The Ancient of Days is placed upon his Seat of Judgment, covered in Flames. *I beheld till the Thrones were ſet, and the Ancient of Days did ſit, whoſe Garment was white as Snow, and the Hair of his Head like the pure Wool: His Throne was like the fiery Flame, his Wheels as burning Fire. A fiery Stream iſſued and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him: The Judgment was ſet, and the Books were opened.* The Prophet *Malachi*, c. iv. 1. deſcribes the Day of the Lord to the ſame Effect, and in like Colours; *Behold the Day cometh, that ſhall burn as an Oven: and all the Proud, yea, and all that do wickedly, ſhall be as Stubble; and the Day that cometh ſhall burn them up, ſaith the Lord of Hoſts, that it ſhall leave them neither Root nor Branch.* And that Nature herſelf, and the Earth ſhall ſuffer in that Fire, the Prophet *Zephany* tells us, *c.* iii. 8. *All the Earth ſhall be devoured with the Fire of my Jealouſy.* Laſtly, this Conſumption of the Earth by Fire, even to the Foundations of it, is expreſſed livelily by *Moſes* in his Song, *Deut.* xxxii. 22. *A Fire is kindled in*

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my Anger, and ſhall burn unto the loweſt Hell: and ſhall conſume the Earth with her Increaſe, and ſet on Fire the Foundations of the Mountains.

If we reflect upon theſe Witneſſes; and eſpecially the firſt and laſt, *Moſes* and Saint *Peter*; at what a great Diſtance of Time they writ their Prophecies, and yet how well they agree, we muſt needs conclude they were acted by the ſame Spirit; and a Spirit that ſaw thorough all the Ages of the World, from the Beginning to the End. Theſe Sacred Writers were ſo remote in Time from one another, that they could not confer together, nor conſpire either in a falſe Teſtimony, or to make the ſame Prediction. But being under one common Influence and Inſpiration, which is always conſiſtent with itſelf, they have dictated the ſame Things, though at two thouſand Years Diſtance ſometimes from one another. This, beſides many other Conſiderations, makes their Authority inconteſtable. And upon the whole Account, you ſee, that the Doctrine of the future *Conflagration of the World*, having run through all Ages and Nations, is, by the joint Conſent of the Prophets and Apoſtles, adopted into the Chriſtian Faith.

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CHAP. IV.

Concerning the Time of the Conflagration, and the End of the World. What the Aſtronomers ſay upon this Subject, and upon what they ground their Calculations: The true Notion of the Great Year, or of the Platonic Year, ſtated and explained.

HAVING, in this firſt Section, laid a ſure Foundation, as to the Subject of our Diſcourſe; the Truth and Certainty of the *Conflagration* whereof we are to treat; we will now proceed to enquire after the *Time*, *Cauſes*, and *Manner* of it. We are naturally more inquiſitive after the End of the World, and the Time of that fatal Revolution, than after the Cauſes of it: For theſe, we know, are irreſiſtible, whenſoever they come, and therefore we are only ſolicitous that they ſhould not overtake us, or our near Poſterity. The *Romans* thought they had the Fates of their Empire in the Books of the Sibyls, which were kept by the Magiſtrates as a ſacred Treaſure. We have alſo our Prophetical Books, more ſacred and more infallible than theirs, which contain the Fate of all the Kingdoms of the Earth, and of that glorious Kingdom that is to ſucceed. And of all Futurities, there is none can be of ſuch Importance to be enquired after, as this laſt Scene and Cloſe of all human Affairs.

If I thought it poſſible to determine the Time of the *Conflagration* from the bare Intuition of natural Cauſes, I would not treat of it in this Place, but reſerve it to the laſt; after we had brought into View all thoſe Cauſes, weighed their Force, and examined how and when they would concur to produce this great Effect. But I am ſatisfied, that the Excitation and Concourſe of thoſe Cauſes does not depend upon Nature only; and though the Cauſes may be ſufficient, when all united, yet the Union of them at ſuch a Time, and in ſuch a Manner, I look upon as the Effect of a particular Providence; and therefore no Foreſight of ours, or Inſpection into Nature, can diſcover to us the Time of this Conjuncture. This Method, therefore, of Prediction from natural Cauſes being laid aſide as impracticable, all other Methods may be treated of in this Place, as being independent upon any Thing that is to follow in the Treatiſe; and it will be an Eaſe to the Argument to diſcharge it of this Part, and clear the Way by Degrees to the principal Point, which is, the *Cauſes* and *Manner* of the Conflagration.

Some have thought it a Kind of Impiety in a Chriſtian, to enquire after the End of the World; becauſe of that Check which our Saviour gave his Diſciples, when, after his Reſurrection, enquiring of him about the Time of his Kingdom, he anſwered, *It is not for you to know the Times or the Seaſons, which the Father hath put in his own Power*, Acts i. 7. And before his Death, when he was diſcourſing of the Conſummation of all Things, He told them expreſſly, that though there ſhould be ſuch and ſuch previous Signs as he

he had mentioned, yet, *Of that Day and Hour knoweth no Man; no, not the Angels that are in Heaven, but my Father only*, Matt. xxiv. 36. Be it ſo, that the Diſciples deſerved a Reprimand, for deſiring to know, by a particular Revelation from our Saviour, the State of future Times; when many other Things were more neceſſary for their Inſtruction, and for their Miniſtry. Be it alſo admitted, that the Angels, at that Diſtance of Time, could not ſee thorow all Events to the end of the World; it does not at all follow from thence, that they do not know it now; when, in the Courſe of 1600 Years, many Things are come to paſs, that may be Marks and Directions to them to make a Judgment of what remains, and of the laſt Period of all Things. However, there will be no Danger in our Enquiries about this Matter, ſeeing they are not ſo much to diſcover the Certainty, as the Uncertainty of that Period, as to human Knowledge. Let us therefore conſider what Methods have been uſed, by thoſe that have been curious and buſy to meaſure the Duration of the World.

The *Stoicks* tell us, *When* the Sun and the Stars have drank up the Sea, then the Earth ſhall be burnt. A very fair Prophecy! But, how long will they be a drinking? For unleſs we can determine that, we cannot determine when this Combuſtion will begin. Many of the Antients thought that the Stars were nouriſhed by the Vapours of the Ocean and of the moiſt Earth, (*Cicer. de Nat. D. lib.* 2.) and when that Nouriſhment was ſpent, being of a fiery Nature, they would prey upon the Body of the Earth it

ſelf, and conſume that, after they had conſumed the Water. This is old-faſhioned Philoſophy, and now, that the Nature of thoſe Bodies is better known, will ſcarce paſs for current. It is true, we muſt expect ſome Diſpoſitions towards the Combuſtion of the World, from a great Drought and Deſiccation of the Earth: But this helps us nothing on our Way; for the Queſtion ſtill returns, *When* will this immoderate Drought or Dryneſs happen? and that is as ill to reſolve as the former. Therefore, as I ſaid before, I have no Hopes of deciding the Queſtion by Phyſiology or natural Cauſes; let us then look up from the Earth to the Heavens, to the Aſtronomers and Prophets: Theſe think they can define the Age and Duration of the World; the one by their Art, and the other by Inſpiration.

We begin with the Aſtronomers; whoſe Calculations are founded either upon the Aſpects and Configurations of the Planets, or upon the Revolutions of the fixed Stars: or, laſtly, upon that which they call *Annus Magnus*, or the *Great Year*, whatſoever that Notion proves to be when it is rightly interpreted. As to the Planets, *Beroſus* tells us, the *Chaldeans* ſuppoſe Deluges to proceed from a great Conjuction of the Planets in *Capricorn*, (*Sen. Nat. qu. l.* 3. *c.* 29.) And from a like Conjunction in the oppoſite Sign of *Cancer*, the Conflagration will enſue. So that if we compute by the Aſtronomical Tables how long it will be to ſuch a Conjunction, we find at the ſame time how long it will be to the Conflagration. This Doctrine of the *Chaldeans* ſome Chriſtian Authors have owned and followed the ſame Principles and Method.

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If theſe Authors would deal fairly with Mankind, they ſhould ſhew us ſome Connection betwixt theſe Cauſes and the Effects which they make conſequent upon them. For it is an unreaſonable Thing to require a Man's Aſſent to a Propoſition, where he ſees no Dependance or Connection of Terms; unleſs it come by Revelation, or from an infallible Authority. If you ſay, the Conflagration will be at the firſt great Conjunction of the Planets in *Cancer*, and I ſay it will be at the next Eclipſe of the Moon, if you ſhew no more Reaſon for your Aſſertion than I for mine, and neither of us pretend to Revelation or Infallibility, we may juſtly expect to be equally credited. Pray what Reaſon can you give why the Planets, when they meet, ſhould plot together to ſet on Fire their Fellow-Planet, the Earth, who never did them any Harm? But now there is a plauſible Reaſon for my Opinion; for the Moon, when eclipſed, may think herſelf affronted by the Earth interpoſing rudely betwixt her and the Sun, and leaving her to grope her way in the Dark: She therefore may juſtly take her Revenge as ſhe can. But you will ſay, it is not in the Power of the Moon to ſet the Earth on Fire, if ſhe had Malice enough to do it. No, nor ſay I, is it in the Power of the other Planets that are far more diſtant from the Earth than the Moon, and as ſtark dull Lumps of Earth as ſhe is. The plain Truth is, the Planets are ſo many Earths; and our Earth is as much a Planet as the brighteſt of them. It is carried about the Sun with the ſame common Stream, and ſhines with as much Luſtre to them, as they do to us: Neither can they do any more Harm

to it, than it can do to them. It is now well known, that the Planets are dark opake Bodies, generally made up of Earth and Water, as our Globe is; and have no Force or Action, but that of reverberating the Light which the Sun caſts upon them. This blind ſuperſtitious Fear or Reverence for the Stars, had its Original from the ancient Idolaters: They thought them Gods, and that they had Domination over human Affairs. We do not indeed worſhip them, as they did; but ſome Men retain ſtill the ſame Opinion of their Virtues, of their Rule and Influence upon us and our Affairs, which was the Ground of their Worſhip. It is full Time now to ſweep away theſe Cobwebs of Superſtition, theſe Relicks of Paganiſm. I do not ſee how we are any more concerned in the Poſtures of the Planets, than in the Poſtures of the Clouds; and you may as well build an Art of Prediction and Divination, upon the one as the other. They muſt not know much of the Philoſophy of the Heavens, or little conſider it, that think the Fate, either of ſingle Perſons, or of the whole Earth, can depend upon the Aſpects, or figured Dances of thoſe Bodies.

But you will ſay, it may be, Though no Reaſon can be given for ſuch Effects, yet Experience does atteſt the Truth of them. In the firſt Place I anſwer, no Experience can be produced for this Effect we are ſpeaking of, the Conflagration of the World. Secondly, Experience fallaciouſly recorded, or wholly in favour of one Side, is no Proof. If a publick Regiſter was kept of all Aſtrological Predictions, and of all the Events that followed upon them, right or wrong, agree-

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ing or diſagreeing, I could willingly refer the Cauſe to the Determination of ſuch a Regiſter, and ſuch Experience: But that which they call Experience, is ſo ſtated, that if one Prediction of ten hits right, or near right, it ſhall make more Noiſe, and be more taken Notice of, than all the Nine that are falſe. Juſt as in a Lottery, where many Blanks are drawn for one Prize, yet theſe make all the Noiſe, and thoſe are forgotten. If any one be ſo lucky as to draw a good Lot, then the Trumpet ſounds, and his Name is regiſtered, and he tells his good Fortune to every Body he meets; whereas thoſe that loſe, go ſilently away with empty Pockets, and are aſhamed to tell their Loſſes. Such a Thing is the Regiſter of Aſtrological Experiences; they record what makes for their Credit, but drop all blank Inſtances, that would diſcover the Vanity or Cheat of their Art.

So much for the Planets. They have alſo a pretended Calculation of the End of the World, from the fixed Stars and the Firmament. Which, in ſhort, is this: They ſuppoſe theſe Bodies, beſides the Hurry of their Diurnal Motion from Eaſt to Weſt, quite round the Earth in 24 Hours, to have another retrograde Motion from Weſt to Eaſt, which is more ſlow and leiſurely: And when they have finiſhed the Circle of this Retrogradation, and come up again to the ſame Place from whence they ſtarted at the Beginning of the World, then this Courſe of Nature will be at an End; and either the Heavens will ceaſe from all Motion, or a new Set of Motions will be put a-foot, and the World begin again. This is a Bundle of Fictions tied up in a pretty Knot. In

the firſt Place there is no ſuch Thing as a ſolid Firmament, in which the Stars are fixed, as Nails in a Board. The Heavens are as fluid as our Air, and the higher we go, the more thin and ſubtle is the ethereal Matter. Then, the fixed Stars are not all in one Surface, as they ſeem to us, not at an equal Diſtance from the Earth, but are placed in ſeveral Orbs higher and higher; there being infinite Room in the great Deep of the Heavens, every Way, for innumerable Stars and Spheres behind one another, to fill and beautify the immenſe Spaces of the Univerſe. Laſtly, the fixed Stars have no motion common to them all, nor any Motion ſingly, unleſs upon their own Centres; and therefore, never leaving their Stations, they can never return to any common Station, which they would ſuppoſe them to have had at the Beginning of the World, So as the Period they ſpeak of, whereby they would meaſure the Duration of the World, is merely imaginary, and hath no Foundation in the true Nature or Motion of the cœleſtial Bodies.

But in the third Place, they ſpeak of an ANNUS MAGNUS, a *Great Year:* A Revolution ſo called, whatſoever it is, that is of the ſame Extent with the Length of the World. This Notion, I confeſs, is more ancient and univerſal, and therefore I am the more apt to believe that it is not altogether groundleſs. But the Difficulty is, to find out the Notion of this *Great Year*, what is to be underſtood by it, and then of what Length it is. They all agree that it is a Time of ſome grand Inſtauration of all Things, or a Reſtitution of the Heavens and the Earth to their former State; that is, to the State and Poſture they had

had at the Beginning of the World; ſuch therefore as will reſtore the Golden Age, and that happy State of Nature wherein Things were at firſt. If ſo, if theſe be the Marks and Properties of this Revolution, which is called the *Great Year*, we need not go ſo far to find the true Notion and Interpretation of it. Thoſe that have read the *firſt Part* of this *Theory*, may remember, that in the *2d Book*, *chap.* 3. we gave an Account what the Poſture of the Earth was at the Beginning of the World, and what were the Conſequences of that Poſture, *a perpetual Spring* and Equinox throughout all the Earth: And if the Earth was reſtored again to that Poſture and Situation, all that is imputed to the *Great Year*, would immediately follow upon it, without ever diſturbing or moving the fixed Stars, Firmament, or Planets; and yet at the ſame Time all theſe three would return, or be reſtored to the ſame Poſture they had at the Beginning of the World; ſo as the whole Character of the *Great Year* would be truly fulfilled, though not in that Way which they imagined; but in another, more compendious, and of eaſier Conception. My Meaning is this, If the Axis of the Earth was rectified and ſet parallel with the Axis of the Ecliptick, upon which the Planets, Firmament, and fixed Stars, are ſuppoſed to move, all Things would be as they were at firſt; a general Harmony and Conformity of all the Motions of the Univerſe would preſently appear, ſuch as they ſay, was in the Golden Age, before any Diſorder came into the Natural or Moral World.

As this is an eaſy, ſo I do not doubt, but it is a true Account of that which was originally

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called the *Great Year*, or the Great Inſtauration; which Nature will bring to paſs in this ſimple Method, by rectifying the Axis of the Earth, without thoſe operoſe Revolutions, which ſome Aſtronomers have fancied. But however, this Account being admitted, how will it help us to define what the Age and Duration of the World will be? 'Tis true, many have undertaken to tell us the Length of this *Great Year*, and conſequently of the World; but, beſides that their Accounts are very different, and generally of an extravagant Length, if we had the true Account, it would not aſſure us when the World would end; becauſe we do not know when it did begin, or what Progreſs we have already made in the Line of Time. For I am ſatisfied, the Chronology of the World, whether Sacred or Profane, is loſt; till Providence ſhall pleaſe to retrieve it by ſome new Diſcovery. As to profane Chronology, or that of the *Heathens*, the *Greeks*, and the *Romans*, knew nothing above the *Olympiads*; which fell ſhort many Ages of the Deluge, much more of the Beginning of the World. And the Eaſtern barbarous Nations, as they diſagreed amongſt themſelves, ſo generally they run the Origin of the World to ſuch a prodigious Height, as is neither agreeable to Faith, nor Reaſon. As to ſacred Chronology, 'tis well known, that the Difference there is betwixt the *Greek*, *Hebrew*, and *Samaritan* Copies of the Bible, make the Age of the World altogether undetermined: And there is no Way yet found out, how we may certainly diſcover which of the three Copies is moſt Authentic; and conſequently, what the Age of the World is, upon a true

true Computation. Seeing therefore we have no Aſſurance how long the World hath ſtood already, neither could we be aſſured how long it hath to ſtand, though by this *Annus Magnus*, or any other Way, the total Sum, or whole Term of its Duration was truly known; I am ſorry to ſee the little Succeſs we have had in our firſt Search after the End of the Word, from Aſtronomical Calculations. But 'tis an uſeful Piece of Knowledge to know the Bounds of our Knowledge; that ſo we may not ſpend our Time and Thoughts about Things that lie out of our Reach. I have little or no Hopes of reſolving this Point by the Light of Nature, and therefore it only remains now to enquire, whether Providence hath made it known by any Sort of Prophecy or Revelation. Which ſhall be the Subject of the following Chapter.

CHAP. V.

Concerning Prophecies that determine the End of the World: Of what Order ſoever, Profane or Sacred; Jewiſh or Chriſtian. That no certain Judgment can be made from any of them, at what Diſtance we are now from the Conflagration.

THE Bounds of human Knowledge are ſo narrow, and the Deſire of knowing ſo vaſt and illimited, that it often puts Mankind upon irregular Methods of inlarging their Knowledge. This hath made them find out Arts of Com-

Commerce with evil Spirits, to be inſtructed by them in ſuch Events as they could not of themſelves diſcover. We meddle not with thoſe Myſteries of Iniquity: But what hath appeared under the Notion of divine Prophecy, relating to the Chronology of the World: Giving either the whole Extent of it, or certain Marks of its Expiration; Theſe we purpoſe to examine in this Place: How far any Thing may, or may not, be concluded from them, as to the Reſolution of our Problem, *How long the World will laſt.*

Among the Heathens, I do not remember any Prophecies of this Nature, except the *Sibylline Oracles*, as they are uſually called. The ancient Eaſtern Philoſophers have left us no Account that I can call to Mind, about the Time of this Fatality. They ſay, when the *Phœnix* returns, we muſt expect the Conflagration to follow; but the Age of the *Phœnix* they make as various and uncertain, as they do the Computation of their *Great Year*, *Symbolum* ἀποκαταστάσεως πολυχρονίου, *Phœnix. Hor. Apol. l.* 2. *c.* 57. which two Things are indeed, one and the ſame in Effect. Some of them, I confeſs, mention 6000 Years for the whole Age of the World: Which being the famous Prophecy of the *Jews*, we ſhall ſpeak to it largely hereafter; and reduce to that Head, what broken Traditions remain amongſt the Heathens of the ſame Thing. As to the *Sibylline Oracles*, which were ſo much in Reputation amongſt the *Greeks* and *Romans*, they have been tampered with ſo much, and changed ſo often, that they are become now of little Authority. They ſeem to have divided the Duration of the World into ten

ten Ages, and the laſt of theſe they make a Golden Age, a State of Peace, Righteouſneſs, and Perfection: But ſeeing they have not determined, in any definite Numbers, what the Length of every Age will be, nor given us the Sum of all, we cannot draw any Concluſions from this Account, as to the Point in Queſtion before us: But muſt proceed to the *Jewiſh* and *Chriſtian* Oracles.

The *Jews* have a remarkable Prophecy, which expreſſeth both the Whole, and the Parts of the World's Duration. The World, they ſay, will ſtand Six thouſand Years: *Two thouſand before the Law, Two thouſand under the Law, and Two thouſand under the* Meſſiah. This prophecy they derive from *Elias*; but there were two of the Name, *Elias* the *Theſbite*, and *Elias* the *Rabbin*, or *Cabbaliſt*; and 'tis ſuppoſed to belong immediately to the latter of theſe. Yet this does not hinder, in my Opinion, but that it might come originally from the former *Elias*, and was preſerved in the School of this *Elias* the *Rabbin*, and firſt made publick by him. Or he added, it may be, that Diviſion of the Time into three Parts, and ſo got a Title to the whole. I cannot eaſily imagine, that a Doctor that lived Two hundred Years, or thereabouts, before Chriſt, when Prophecy had ceaſed ſome Ages amongſt the *Jews*, ſhould take upon him to dictate a Prophecy about the Duration of the World, unleſs he had been ſupported by ſome antecedent Cabbaliſtical Tradition: Which being kept more ſecret before, he took the Liberty to make Publick, and ſo was reputed the Author of the Prophecy: As many Philoſophers among the *Greeks*, were

were the reputed Authors of ſuch Doctrines as were much more ancient than themſelves: But they were the Publiſhers of them in their Country, or the Revivers of them after a long Silence; and ſo, by forgetful Poſterity, got the Honour of the firſt Invention.

You will think, it may be, the Time is too long, and the Diſtance too great, betwixt *Elias* the *Theſbite*, and this *Elias* the *Rabbin*, for a Tradition to ſubſiſt all the while, or be preſerved with any competent Integrity. But it appears from St. *Jude*'s Epiſtle, that the *Prophecies of* Enoch, (who lived before the Flood) relating to the Day of Judgment and the End of the World, were extant in his Time, either in Writing or by Tradition: And the Diſtance between *Enoch* and St. *Jude* was vaſtly greater than betwixt the two *Elias*'s. Nor was any fitter to be inſpired with that Knowledge, or to tell the firſt News of that fatal Period, than the old Prophet *Elias*, who is to come again, and bring the Alarum of the approaching Conflagration. But however this Conjecture may prove as to the original Author of this Prophecy, the Prophecy itſelf concerning the *Sexmillennial* Duration of the World, is very much inſiſted upon by the Chriſtian Fathers. Which yet I believe is not ſo much for the bare Authority of the Tradition, as becauſe they thought it was founded in the Hiſtory of the *ſix Days Creation*, and the *Sabbath* ſucceeding: As alſo in ſome other typical Precepts and Uſages in the Law of *Moſes*. But before we ſpeak of that, give me leave to name ſome of thoſe Fathers to you, that were of this Judgment, and ſuppoſed the great Sabbatiſm would ſucceed after the

the World had ſtood Six thouſand Years. Of this Opinion was St. *Barnabas* in his Catholick Epiſtle, *ch.* xv. where he argues, that the Creation will be ended in Six thouſand Years, as it was finiſhed in ſix Days: Every Day according to the ſacred and myſtical Account, being a Thouſand Years. Of the ſame Judgment is St. *Irenæus*, both as to the Concluſion, and the Reaſon of it, *l.* 5. *c.* 28, 29, 30. He ſaith, the Hiſtory of the Creation in ſix Days, *is a Narration as to what is paſt, and a Prophecy of what is to come.* As the Work was ſaid to be conſummated in ſix Days, and the Sabbath to be the Seventh: So the Conſummation of all Things will be in 6000 Years, and then the great Sabbatiſm to come on in the bleſſed Reign of Chriſt. *Hippolytus* Martyr, Diſciple of *Irenæus*, is of the ſame Judgment, as you may ſee in *Photius*, *c.* 202. *Lactantius* in his *Divine Inſtitutions*, *l.* 7. *c.* 14. gives the very ſame Account of the State and Condition of the World, and the ſame Proofs for it, and ſo does St. *Cyprian* in his *Exhortation to Martyrdom*, *c.* 18. St. *Jerome* more than once declares himſelf of the ſame Opinion; and St. *Auſtin*, *C. D. l.* 20. *c.* 7. though he wavers, and was doubtful as to the *Millennium*, or Reign of Chriſt upon Earth, yet he receives this Computation without Heſitancy, and upon the forementioned Grounds. So *Johannes Damaſcenus de Fide Orthodoxâ*, takes ſeven Millennaries for the entire Space of the World, from the Creation, to the general Reſurrection, the Sabbatiſm being included. And that this was a received and approved Opinion in early Times, we may collect from the Author of the *Queſtions and Anſwers*,

ſwers, ad Orthodoxos, in *Juſtin Martyr.* Who giving an Anſwer to that Enquiry about the Six thouſand Years Term of the World, ſays, *We may conjecture from many Places of Scripture, that thoſe are in the right, that ſay, ſix thouſand Years is the Time prefixed for the Duration of this preſent Frame of the World.* Theſe Authors I have examined myſelf: But there are many others brought in Confirmation of this Opinion: As St. *Hilary, Anaſtaſius Sinaita,* Sanctus *Gaudentius, Q. Julius Hilarion, Junilius Africanus, Iſidorus Hiſpalenſis, Caſſiodorus, Gregorius Magnus,* and others, which I leave to be examined by thoſe that have Curioſity and Leiſure to do it.

In the mean time, it muſt be confeſſed, that many of theſe Fathers were under a Miſtake, in one Reſpect, in that they generally thought the World was near an End in their Time. An Error, which we need not take Pains to confute now; ſeeing we, who live twelve hundred or fourteen hundred Years after them, find the World ſtill in Being, and likely to continue ſo for ſome conſiderable Time. But it is eaſy to diſcern whence their Miſtake proceeded: Not from this Prophecy alone, but becauſe they reckoned this Prophecy according to the Chronology of the *Septuagint:* Which ſetting back the Beginning of the World many Ages beyond the *Hebrew,* theſe ſix thouſand Years were very near expired in the Time of thoſe Fathers; and that made them conclude, that the World was very near an End. We will make no Reflections, in this Place, upon that Chronology of the *Septuagint,* leſt it ſhould too much interrupt the Thread of our Diſcourſe. But it is neceſſary to ſhew how the Fathers

Fathers grounded this Computation of ſix thouſand Years, upon Scripture. 'Twas chiefly, as we ſuggeſted before, upon the *Hexameron*, or the Creation finiſhed in *ſix Days*, and the *Sabbath* enſuing. The Sabbath, they ſay, was a Type of the Sabbatiſm, that was to follow at the End of the World, according to St. *Paul*, *ch.* v. to the *Hebrews*; and then by Analogy and Conſequence, the ſix Days preceding the Sabbath, muſt note the Space and Duration of the World. If therefore they could diſcover how much a Day is reckoned for, in this myſtical Computation, the Sum of the ſix Days would be eaſily found out. And they think, that, according to the Pſalmiſt *(Pſal.* xc. 4.*)* and St. *Peter* (2 *Epiſt.* iii. 8.) *a Day* may be eſtimated *a thouſand Years*, and conſequently ſix Days muſt be counted ſix thouſand Years, for the Duration of the World. This is their Interpretation, and their Inference: But it muſt be acknowledged, that there is an eſſential Weakneſs in all typical and allegorical Argumentations, in compariſon of literal. And this being allowed in Diminution of the Proof, we may be bold to ſay, that nothing yet appears, either in Nature, or Scripture, or human Affairs, repugnant to this Suppoſition of ſix thouſand Years: Which hath Antiquity and the Authority of the Fathers, on its Side.

We proceed now to the Chriſtian Prophecies concerning the End of the World. I do not mention thoſe in *Daniel*, becauſe I am not ſatisfied that any there (excepting that of the fifth Kingdom itſelf) extend ſo far. But in the *Apocalypſe* of St. *John*, which is the laſt Revelation we are to expect, there are ſeveral Prophe-

cies that reach to the Conſummation of this World, and the firſt Reſurrection. The *ſeven Seals*, the *ſeven Trumpets*, the *ſeven Vials*, do all terminate upon that great Period. But they are rather Hiſtorical Prophecies than Chronological; they tell us, in their language, the Events, but do not meaſure or expreſs the Time wherein they come to paſs. Others there are that may be called Chronological, as the *treading under Foot the Holy City, Forty and two Months*, Apoc. xi. 2. The *Witneſſes* oppoſing Antichriſt *One thouſand two hundred and ſixty Days*, Apoc. xi. 3. The Flight of the *Woman into the Wilderneſs*, for the ſame Number of Days, or for a *Time, Times, and half a Time*, Apoc. xii. 6 & 14. And laſtly, The War of the Beaſts againſt the Saints, *Forty-two Months*, Apoc. xiii. 5. Theſe all, you ſee, expreſs a Time for their Completion; and all the ſame Time, if I be not miſtaken: But they do not reach to the End of the World. Or if ſome of them did reach ſo far, yet becauſe we do not certainly know where to fix their Beginning, we muſt ſtill be at a Loſs, when, or in what Year they will expire. As for Inſtance, if the Reign of the Beaſt, or the Preaching of the Witneſſes be 1260 Years, as is reaſonably ſuppoſed; yet if we do not know certainly when this Reign, or this Preaching begun, neither can we tell when it will end. And the *Epocha*'s, or Beginnings of theſe Prophecies are ſo differently calculated, and are Things of ſo long Debate, as to make the Diſcuſſion of them altogether improper for this Place. Yet it muſt be confeſſed, that the beſt Conjectures that can be made concerning the approaching End of the World, muſt be taken from

a judicious Examination of theſe Points: And accordingly as we gather up the Prophecies of the *Apocalypſe*, in a ſucceſſive Completion, we ſee how by Degrees we draw nearer and nearer to the Concluſion of all. But till ſome of theſe enlightening Prophecies be accompliſhed, we are as a Man that awakes in the Night, all is dark about him, and he knows not how far the Night is ſpent; but if he watch till the Light appears, the firſt Glimpſes of that will reſolve his Doubts. We muſt have a little Patience, and, I think, but a little; ſtill eyeing thoſe Prophecies of the *Reſurrection* of the Witneſſes, and the *Depreſſion* of *Antichriſt*: 'Till by their Accompliſhment, the Day dawn, and the Clouds begin to change their Colour. Then we ſhall be able to make a near Gueſs, when the Sun of Righteouſneſs will ariſe.

So much for Prophecies. There are alſo *Signs*, which are looked upon as Forerunners of the Coming of our Saviour; and, therefore, may give us ſome Direction how to judge of the Diſtance or Approach of that great Day. Thus many of the Fathers thought the *Coming of Antichriſt* would be a Sign to give the World Notice of its approaching End. But we may eaſily ſee, by what hath been noted before, what it was that led the Fathers into that Miſtake. They thought their ſix thouſand Years were near an End, as they truly were, according to that Chronology they followed: and therefore they concluded the Reign of Antichriſt muſt be very ſhort, whenſoever he came, and that he could not come long before the End of the World. But we are very well aſſured, from the Revelation of

Saint *John*, that the Reign of Antichriſt is not to be ſo ſhort and tranſient; and from the Proſpect and Hiſtory of *Chriſtendom*, that he hath been already upon his Throne many hundreds of Years. Therefore this Sign wholly falls to the Ground; unleſs you will take it from the Fall of Antichriſt, rather than from his firſt Entrance. Others expect the coming of *Elias* to give Warning of that Day, and prepare the Way of the Lord. I am very willing to admit that *Elias* will come, according to the Senſe of the Prophet *Malachi*, *Chap.* iv. 5, 6. but he will not come *with Obſervation*, no more than he did in the Perſon of *John* the Baptiſt; He will not bear the Name of *Elias*, nor tell us he is the Man that went to Heaven in a fiery Chariot, and is now come down again to give us Warning of the laſt Fire. But ſome divine Perſon may appear before the ſecond coming of our Saviour, as there did before his firſt coming, and by giving a new Light and Life to the Chriſtian Doctrine, may diſſipate the Miſts of Error, and aboliſh all thoſe little Controverſies amongſt good Men, and the Diviſions and Animoſities that ſpring from them: Enlarging their Spirits by greater Diſcoveries, and uniting them all in the Bonds of Love and Charity, and in the common Study of Truth and Perfection. Such an *Elias* the Prophet ſeems to point at; and may he come, and be the great Peace-maker, and Preparer of the Ways of the Lord! but at preſent we cannot from this Sign make any Judgment when the World will end.

Another Sign preceding the End of the World, is, *The Converſion of the Jews*; and this is a wonderful Sign indeed. St. *Paul* ſeems expreſly to affirm

affirm it, *Rom.* xi. 25, 26. But it is differently underſtood, either of their Converſion only, or of their Reſtoration to their own Country, Liberties and Dominion. The Prophets bear hard upon this Senſe ſometimes, as you may ſee in *Iſaiah*, *Ezekiel*, *Hoſea*, *Amos*. And to the ſame Purpoſe the ancient Promiſe of *Moſes* is interpreted, *Deut.* xxx. Yet this ſeems to be a Thing very unconceivable: Unleſs we ſuppoſe the ten Tribes to be ſtill in ſome hidden Corner of the World, from whence they may be conducted again to their own Country, as once out of *Ægypt*, by a miraculous Providence, and eſtabliſhed there: Which, being known, will give the Alarm to all the other *Jews* in the World, and make an univerſal Confluence to their old Home. Then our Saviour, by an extraordinary Appearance to them, as once to St. *Paul*, *John* xix. 37. and by Prophets, *Apoc.* i. 7. *Mat.* xxiii. 39. raiſed up amongſt them for that Purpoſe, may convince them that he is the true *Meſſiah*, and convert them to the Chriſtian Faith; which will be no more ſtrange, than was the firſt Converſion of the *Gentile* World. But if we be content with a Converſion of the *Jews*, without their Reſtoration; and of thoſe two Tribes only, which are now diſperſed throughout the Chriſtian World, and other known Parts of the Earth: That theſe ſhould be converted to the Chriſtian Faith, and incorporated into the Chriſtian Commonwealth, loſing their National Character and Diſtinction: If this, I ſay, will ſatisfy the Prophecies, it is not a Thing very difficult to be conceived. For when the World is reduced to a better and purer State of Chriſtianity, and that

Idolatry, in a great Meaſure removed, which gave the greateſt Scandal to the *Jews*, they will begin to have better Thoughts of our Religion, and be diſpoſed to a more ingenuous and unprejudiced Examination of their Prophecies concerning the *Meſſiah:* God raiſing up Men amongſt them of divine and enlarged Spirits, Lovers of Truth more than of any particular Sect or Opinion; with Light to diſcern it, and Courage to profeſs it. Laſtly, it will be a cogent Argument upon them, to ſee the Age of the World ſo far ſpent, and no Appearance yet of their long expected *Meſſiah*. So far ſpent, I ſay, that there is no Room left, upon any Computation whatſoever, for the Oeconomy of a *Meſſiah* yet to come. This will make them reflect more carefully and impartially upon him whom the Chriſtians propoſe, *Jeſus of Nazareth*, whom their Fathers crucified at *Jeruſalem:* Upon the Miracles he wrought in his Life, and after his Death; and upon the wonderful Propagation of his Doctrine throughout the World, after his Aſcenſion. And laſtly, upon the Deſolation of *Jeruſalem*, upon their own ſcattered and forlorn Condition, foretold by that Prophet, as a Judgment of God upon an ungrateful and wicked People.

This I have ſaid to ſtate the Caſe of the Converſion of the *Jews*, which will be a Sign of the approaching Reign of Chriſt. But, alas! what Appearance is there of this Converſion in our Days? or what Judgment can we make from a Sign that is not come to paſs? It is ineffectual as to us, but may be of Uſe to Poſterity. Yet even to them it will not determine, at what Diſtance they are from the End of the World, but

but be a Mark only that they are not far from it. There will be Signs alſo, in thoſe laſt Days, in the Heavens, and in the Earth, and in the Sea, Forerunners of the *Conflagration*; as the Obſcuration of the Sun and Moon, Earthquakes, Roarings of the troubled Sea, and ſuch like Diſorders in the natural World, it is true; but theſe are the very Pangs of Death, and the Strugglings of Nature juſt before her Diſſolution, and it will be too late then to be aware of our Ruin when it is at the Door. Yet theſe being Signs or Prodigies taken Notice of by Scripture, we intend, God willing, after we have explained the Cauſes and Manner of the *Conflagration*, to give an Account alſo whence theſe unnatural Commotions will proceed, that are the Beginnings or immediate Introductions to the laſt Fire.

Thus we have gone through the Prophecies and Signs that concern the laſt Day and the laſt Fate of the World. And how little have we learned from them as to the Time of that great Revolution? Prophecies riſe ſometimes with an even gradual Light, as the Day riſeth upon the Horizon: and ſometimes break out ſuddenly like a Fire, and we are not aware of their Approach 'till we ſee them accompliſhed, Thoſe that concern the End of the World, are of this latter Sort, to unobſerving Men; but even to the moſt obſerving, there will ſtill be a Latitude; we muſt not expect to calculate the coming of our Saviour, like an Eclipſe, to Minutes and half Minutes. There are *Times and Seaſons which the Father hath put in his own Power*. If it was deſigned to keep theſe Things ſecret, we muſt not think to outwit Providence, and from the Prophecies that

are given us, pick out a Diſcovery that was not intended we ſhould ever make. It is determined in the Councils of Heaven juſt how far we ſhall know theſe Events before-hand, and with what Degree of Certainty: And with this we muſt be content, whatſoever it is. The *Apocalypſe* of St. *John* is the laſt prophetical Declaration of the Will of God, and contains the Fate of the Chriſtian Religion to the End of the World; its Purity, Degeneracy, and Reviviſcency. The Head of this Degeneracy is called *The Beaſt*, *the falſe Prophet*, *the Whore of Babylon*, in Prophetical Terms: And in an Eccleſiaſtical Term is commonly called *Antichriſt*. Thoſe that bear Teſtimony againſt this Degeneracy, are called the *Witneſſes*: Who, after they have been a long Time in a mean and perſecuted Condition, are to have their Reſurrection and Aſcenſion; that is, be advanced to Power and Authority. And this Reſurrection of the *Witneſſes*, and Depreſſion of *Antichriſt*, is that which will make the great Turn of the World to Righteouſneſs, and the great Criſis, whereby we may judge of its drawing to an End. It is true, there are other Marks, as the paſſing away of the *ſecond Woe*, *Apoc. c.* ix. which is commonly thought to be the *Ottoman* Empire; and the Effuſion of the *Vials*, *Apoc. c.* xvi. The firſt of theſe will be indeed a very conſpicuous Mark, if it follow upon the Reſurrection of the Witneſſes, as by the Prophecy it ſeems to do, *ch.* xi. 14. But as to the *Vials*, though they do plainly reach in a Series to the End of the World, I am not ſatisfied with any Expoſition I have yet met with, concerning their preciſe Time or Contents.

In

In a Word, though the Sum and general Contents of a Prophecy be very intelligible, yet the Application of it to Time and Perſons may be very lubricous. There muſt be Obſcurity in a Prophecy, as well as Shadow in a Picture. All its Lines muſt not ſtand in a full Light. For if Prophecies were open and barefaced as to all their Parts and Circumſtances, they would check and obſtruct the Courſe of human Affairs; and hinder, if it was poſſible, their own Accompliſhment. Modeſty and Sobriety are in all Things commendable, but in nothing more than in the Explication of theſe ſacred Myſteries; and we have ſeen ſo many miſcarry by a too cloſe and particular Application of them, that we ought to dread the Rock about which we ſee ſo many ſhipwrecks. He that does not err above a Century, in calculating the laſt Period of Time, from what Evidence we have at preſent, hath, in my Opinion, caſt up his Accounts very well. But the Scenes will change faſt towards the Evening of this long Day, and when the Sun is near ſetting, they will more eaſily compute how far he hath to run.

CHAP. VI.

Concerning the Cauſes of the Conflagration.

The Difficulty of conceiving how this Earth can be ſet on Fire. With a general Anſwer to that Difficulty. Two ſuppoſed Cauſes of the Conflagration, *by the Sun's drawing nearer to the Earth, or the Earth's throwiug out the central Fire examined and rejected.*

WE have now made our Way clear to the principal Point, *The Cauſes of the Conflagration:* How the Heavens and the Earth will be ſet on Fire, what Materials are prepared, or what Train of Cauſes, for that Purpoſe. The Antients, who have kept us Company pretty well thus far, here quite deſert us: They deal more in Concluſions than Cauſes, as is uſual in all Traditional Learning. And the *Stoicks* themſelves, who inculcate ſo much the Doctrine of the Conflagration, and make the Strength of it ſuch, as to diſſolve the Earth into a fiery Chaos, are yet very ſhort and ſuperficial in their Explications, how this ſhall come to paſs. The latent Seeds of Fire, they ſay, ſhall every where be let looſe, and that Element will prevail over all the reſt, and transform every Thing into its own Nature. But theſe are general Things, that give little Satisfaction to inquiſitive Perſons. Neither do the modern Authors, that treat of the

the ſame Subject, relieve us in this Particular: They are willing to ſuppoſe the Conflagration a ſuperficial Effect, that ſo they may excuſe themſelves the Trouble of enquiring after Cauſes. It is no Doubt, in a Sort ſupernatural; and ſo the Deluge was: Yet *Moſes* ſets down the Cauſes of the Deluge, the Rains from above, and the Diſruption of the Abyſs. So there muſt be Treaſures of Fire provided againſt that Day, by whoſe Eruption this ſecond Deluge will be brought upon the Earth.

To ſtate the Caſe fairly, we muſt firſt repreſent the Difficulty of ſetting the Earth on Fire; tye the Knot, before we looſe it; that ſo we may the better judge whether the Cauſes that ſhall be brought into View, may be ſufficient to overcome ſo great Oppoſition. The Difficulty, no doubt, will be chiefly from the great Quantity of Water that is about our Globe: whereby Nature ſeems to have made Proviſion againſt any Invaſion by Fire, and ſecured us from that Enemy more than any other. We ſee half of the Surface of the Earth covered with the Seas, whoſe Channel is of a vaſt Depth and Capacity: Beſides innumerable Rivers, great and ſmall, that water the Face of the dry Land, and drench it with perpetual Moiſture. Then within the Bowels of the Earth, there are Store-Houſes of ſubterraneous Waters; which are as a Reſerve, in caſe the Ocean and the Rivers ſhould be overcome. Neither is Water our only Security, for the hard Rocks, and ſtony Mountains, which no Fire can bide upon, are ſet in long Ranges upon the Continents and Iſlands; and muſt needs give a Stop to the Progreſs of that furious Enemy,

Enemy, in caſe he ſhould attack us. Laſtly, the Earth itſelf is not combuſtible in all its Parts. It is not every Soil that is fit Fewel for the Fire. Clay, and Mire, and ſuch like Soils, will rather choak and ſtifle it, than help it on its Way. By theſe Means one would think the Body of the Earth ſecured; and though there may be partial Fires, or Inundations of Fire, here and there, in particular Regions, yet there cannot be an univerſal Fire throughout the Earth. At leaſt, one would hope for a ſafe Retreat towards the Poles, where there is nothing but Snow, and Ice, and bitter Cold. Theſe Regions ſure are in no Danger to be burnt, whatſoever becomes of the other Climates of the Earth.

This being the State and Condition of the preſent Earth, one would not imagine by theſe Preparations, it was ever intended that it ſhould periſh by an univerſal Fire. But ſuch is often the Method of Providence, that the exterior Face of Things looks one Way, and the Deſign lies another; 'till at length, touching a Spring, as it were, at a certain Time, all theſe Affairs change Poſture and Aſpect, and ſhew us which Way Providence inclines. We muſt therefore ſuppoſe, before the Conflagration begins, there will be Diſpoſitions and Preparatives ſuitable to ſo great a Work: And all Antiquity, ſacred and prophane, does ſo far concur with us, as to admit and ſuppoſe that a great Drought will precede, and an extraordinary Heat and Dryneſs of the Air, to uſher in this fiery Doom. And theſe being Things which often happen in a Courſe of Nature, we cannot diſallow ſuch eaſy Preparations, when Providence intends ſo great a Conſequence.

ſequence. The Heavens will be ſhut up, and the Clouds yield no Rain; and by this, with an immoderate Heat in the Air, the Springs of Water will become dry, the Earth chapped and parched, and the Woods and Trees made ready Fewel for the Fire. We have Inſtances, in Hiſtory, that there have been Droughts and Heats of this Nature, to that Degree, that the Woods and Foreſts have taken Fire, and the outward Turf and Surface of the Earth, without any other Cauſe than the Dryneſs of the Seaſon, and the Vehemency of the Sun. And, which is more conſiderable, the Springs and Fountains being dried up, the greater Rivers have been ſenſibly leſſened, and the leſſer quite emptied, and exhaled. Theſe Things, which happen frequently, in particular Countries and Climates, may, at an appointed Time, by the Diſpoſition of Providence, be more univerſal throughout the Earth; and have the ſame Effects every where, that we ſee by Experience they have had in certain Places: And by this Means, we may conceive it as feaſible to ſet the whole Earth on Fire in ſome little Space of Time, as to burn up this, or that Country after a great Drought. But I mean this, with Exception ſtill to the main Body of the Sea; which will indeed receive a greater Diminution from theſe Cauſes, than we eaſily imagine; but the final Conſumption of it will depend upon other Reaſons, whereof we muſt give an Account in the following Chapters.

As to the Mountains and Rocks, their lofty Heads will ſink when the Earthquakes begin to roar, at the Beginning of the Conflagration; as we ſhall ſee hereafter. And as to the Earth it-

ſelf,

ſelf, it is true there are ſeveral Sorts of Earth that are not proper Fewel for Fire; but thoſe Soils that are not ſo immediately, as clayey Soils, and ſuch like, may, by the Strength of Fire, be converted into Brick, or Stone, or earthen Metal, and ſo melted down and vitrified. For, in Concluſion, there is no terreſtrial Body that does not finally yield to the Force of Fire, and may either be converted into Flame, incorporated Fire, or into a Liquor more ardent than either of them. Laſtly, As to the Polar Regions, which you think will be a ſafe Retreat and inacceſſible to the Fire; it is true, unleſs Providence hath laid ſubterraneous Treaſures of Fire there unknown to us, thoſe Parts of the Earth will be the laſt conſumed. But it is to be obſerved, that the Cold of thoſe Regions proceeds from the Length of their Winter, and their Diſtance from the Sun when he is beyond the Æquator; and both theſe Cauſes will be removed at the Conflagration. For we ſuppoſe the Earth will then return to its primitive Situation, which we have explained in the ſecond Book of this *Theory*, *Chap.* iii. and will have the Sun always in its Æquator; whereby the ſeveral Climates of the Earth will have a perpetual Equinox, and thoſe under the Poles a perpetual Day: And therefore all the Exceſs of Cold, and all the Conſequences of it, will ſoon be abated. However, the Earth will not be burnt in one Day, and thoſe Parts of the Earth being uninhabited, there is no Inconvenience that they ſhould be more ſlowly conſumed than the reſt.

This is a general Anſwer to the Difficulty propoſed about the Poſſibility of the Conflagration; and

and being general only, the Parts of it muſt be more fully explained and confirmed in the Sequel of this Diſcourſe. We ſhall now proceed directly to the Cauſes of the Conflagration, and ſhew in what manner they do this great Execution upon Nature: But to be juſt and impartial in this Enquiry, we ought firſt to ſeparate the ſpurious and pretended Cauſes from thoſe that are real and genuine; to make no falſe Muſters, nor any ſhew of being ſtronger than we are; and if we can do our Work with leſs Force, it will be more to our Credit; as a Victory is more honourable that is gained with fewer Men.

There are two grand capital Cauſes which ſome Authors make uſe of, as the chief Agents in this Work, the *Sun*, and the *Central Fire*. Theſe two great Incendiaries, they ſay, will be let looſe upon us at the Conflagration; the one drawing nearer to the Earth, and the other breaking out of its Bowels into theſe upper Regions. Theſe are potent Cauſes indeed, more than enough to deſtroy this Earth, if it was a thouſand Times bigger than it is. But for that very Reaſon, I ſuſpect they are not the true Cauſes; for God and Nature do not uſe to employ unneceſſary Means to bring about their Deſigns. Diſproportion and Over-ſufficiency is one Sort of falſe Meaſures, and it is a Sign we do not thoroughly underſtand our Work, when we put more Strength to it than the Thing requires. Men are forward to call in extraordinary Powers, to rid their Hands of a troubleſome Argument, and ſo make a ſhort Diſpatch to ſave themſelves the Pains of further Enquiries; but as ſuch Methods as theſe commonly have no Proof, ſo they give

give little Satisfaction to an inquiſitive Mind. This Suppoſition of burning the Earth, by the Sun drawing nearer and nearer to it, ſeems to be made in imitation of the Story of *Phaeton*, who driving the Chariot of the Sun with an unſteady Hand, came ſo near the Earth, that he ſet it on Fire. But however, we will not reject any Pretenſions without a fair Trial: Let us examine therefore what Grounds they can have for either of theſe Suppoſitions, of the Approximation of the Sun to the Earth, or the Eruption of the Central Fire.

As to the Sun, I deſire firſt to be ſatisfied in preſent Matter of Fact: Whether by any Inſtrument or Obſervation it hath or can be diſcovered, that the Sun is nearer to the Earth now, than he was in former Ages? Or, if by any Reaſoning or comparing Calculations, ſuch a Concluſion can be made? If not, this is but an imaginary Cauſe, and as eaſily denied as propoſed. Aſtronomers do very little agree in their Opinions about the Diſtance of the Sun: *Ptolemy*, *Albategnius*, *Copernicus*, *Tycho*, *Kepler*, and others more modern, differ all in their Calculations; but not in ſuch a Manner or Proportion, as ſhould make us believe that the Sun comes nearer to the Earth, but rather goes further from it. For the more modern of them make the Diſtance greater than the more ancient do. *Kepler* ſays, the Diſtance of the Sun from the Earth lies betwixt 700 and 2000 Semidiameters of the Earth: But *Ricciolus* makes it betwixt 700 and 7000: And *Gottefred Wendelme* hath taken 14656 Semidiameters, for a middle Proportion of the Sun's Diſtance; to which *Kepler* himſelf came

came very near in his later Years. So that you ſee how groundleſs our Fears are from the Approaches of an Enemy, that rather flies from us, if he change Poſtures at all. And we have more Reaſon to believe the Report of the modern Aſtronomers, than of the ancient, in this Matter; both becauſe the Nature of the Heavens and of the celeſtial Bodies is now better known, and alſo becauſe they have found out better Inſtruments and better Methods to make their Obſervations.

If the Sun and Earth were come nearer to one another, either the Circle of the Sun's diurnal Arch would be leſs, and ſo the Day ſhorter; or the Orbit of the Earth's annual Courſe would be leſs, and ſo the Year ſhorter: Neither of which we have any Experience of. And thoſe that ſuppoſe us in the Centre of the World, need not be afraid till they ſee *Mercury* and *Venus* in a Combuſtion, for they lie betwixt us and Danger; and the Sun cannot come ſo readily at us with his fiery Darts, as at them who ſtand in his Way. Laſtly, this languiſhing Death, by the gradual Approaches of the Sun, and that irrepable Ruin of the Earth, which at laſt muſt follow from it, do neither of them agree with that Idea of the *Conflagration*, which the Scripture hath given us; for it is to come ſuddenly and unexpectedly, and take us off like a violent Fever, not as a lingering Conſumption. And the Earth is alſo to be deſtroyed by Fire, as not to take away all Hopes of a Reſurrection, or Renovation: For we are aſſured by Scripture, that there will be new Heavens and a new Earth after theſe are burnt up. But if the Sun ſhould come ſo

near us, as to make the *Heavens paſs away with a Noiſe, and melt the Elements with fervent Heat*, and deſtroy the Form, and all the Works of the Earth, what Hopes or Poſſibility would there be of a Renovation, while the Sun continued in this Poſture? He would more and more conſume and prey upon the Carcaſs of the Earth, and convert it at length either into an Heap of Aſhes, or a Lump of vitrified Metal.

So much for the Sun. As to the *Central Fire*, I am very well ſatisfied it is no imaginary Thing: All Antiquity hath preſerved ſome ſacred Monument of it: The *Veſtal* Fire of the *Romans*, which was ſo religiouſly attended: The *Prytoneia* of the *Greeks* were to the ſame Purpoſe, and dedicated to *Veſta:* And the *Pyretheia* of the *Perſians*, where Fire was kept continually by the *Magi*. Theſe all, in my Opinion, had the ſame Origin, and the ſame Signification. And though I do not know any particular Obſervation, that does directly prove or demonſtrate that there is ſuch a Maſs of Fire in the Middle of the Earth; yet the beſt Accounts we have of the Generation of a Planet do ſuppoſe it; and 'tis agreeable to the whole Oeconomy of Nature: As a Fire in the Heart, which gives Life to her Motions and Productions. But, however, the Queſtion is not at preſent, about the Exiſtence of this Fire, but the Eruption of it, and the Effect of that Eruption; which cannot be, in my Judgment, ſuch a *Conflagration* as deſcribed in Scripture.

This Central Fire muſt be encloſed in a Shell of great Strength and Firmneſs; for being of itſelf the lighteſt, and moſt active of all Bodies, it would not be detained in that loweſt Priſon without

out a ſtrong Guard upon it. 'Tis true, we can make no certain Judgment of what Thickneſs this Shell is; but if we ſuppoſe this Fire to have a twentieth Part of the Semidiameter of the Earth, on either Side of the Centre, for its Sphere, which ſeems to be a fair Allowance; there would ſtill remain nineteen Parts for our Safeguard and Security: And theſe nineteen Parts of the Semidiameter of the Earth will make 3268 Miles, for a Partition-Wall betwixt us and this Central Fire. Who would be afraid of an Enemy locked up in ſo ſtrong a Priſon? But you'll ſay, it may be, though the Central Fire, at the Beginning of the World, might have no more Room or Space than what is mentioned; yet being of that Activity that it is, and corroſive Nature, it may, in the Space of ſome thouſands of Years, have eaten deep into the Sides of its Priſon; and ſo come nearer to the Surface of the Earth by ſome hundreds or thouſands of Miles, than it was at firſt. This would be a material Exception, if it could be made out. But what Phænomenon is there in Nature that proves this? How does it appear by an Obſervation, that the Central Fire gains Ground upon us: Or is increaſed in Quantity, or come nearer to the Surface of the Earth? I know nothing that can be offered in Proof of this: and if there be no Appearance of a Change, nor any ſenſible Effect of it, 'tis an Argument there is none, or none conſiderable. If the Quantity of that Fire was conſiderably increaſed, it muſt needs, beſides other Effects, have made the Body of the Earth conſiderably lighter. The Earth having, by this Converſion of its own Subſtance into Fire, loſt ſo

much of its heavieſt Matter, and got ſo much of the lighteſt and moſt active Element inſtead of it: and in both theſe reſpects, its Gravity would be manifeſtly leſſened. Which if it really was in any conſiderable Degree, it would diſcover itſelf by ſome Change, either as to the Motion of the Earth, or as to its Place or Station in the Heavens. But there being no external Change obſervable, in this or any other reſpect, 'tis reaſonable to preſume that there is no conſiderable inward Change, nor no great Conſumption of its inward Parts, and Subſtance; and conſequently no great Increaſe of the Central Fire.

But if we ſhould admit both an Increaſe and Eruption of this Fire, it would not have that Effect which is pretended. It might cauſe ſome Confuſion and Diſorder in thoſe Parts of the Earth where it broke out, but it would not make an univerſal Conflagration, ſuch as is repreſented to us in Scripture. Let us ſuppoſe the Earth to be open, or burſt in any Place; under the Pole, for Inſtance, or under the *Æquator*; and let it gape as low as the Central Fire: At this Chaſm or Rupture we ſuppoſe the Fire would guſh out: and what then would be the Conſequence of this when it came to the Surface of the Earth? It would either be diſſipated and loſt in the Air, or fly ſtill higher towards the Heavens in a Maſs of Flame. But what Execution in the mean time would it do upon the Body of the Earth? 'Tis but like a Flaſh of Lightning, or a Flame iſſuing out of a Pit, that dies preſently. Beſides, this Central Fire is of that Subtilty and Tenuity, that it is not able to enflame groſs Bodies: no more than thoſe Meteors we call *Lambent*

beut Fires, inflame the Bodies to which they ſtick. Laſtly, in explaining the Manner of the Conflagration, we muſt have Regard principally to Scripture; for the Explications given there are more to the purpoſe, than all that the Philoſophers have ſaid upon that Subject. Now, as we noted before, it is manifeſt in Scripture, that after the *Conflagration*, there will be a *Reſtauration*, *new Heavens*, and a *new Earth*. It is the expreſs doctrine of St. *Peter*, beſides other Prophets: We muſt therefore ſuppoſe the Earth reduced to ſuch a Chaos by this laſt Fire, as will lay the Foundation of a new World, 2 *Pet.* iii. 12, 13. Which can never be, if the inward Frame of it be broke, the Central Fire exhauſted, and the exterior Region ſucked into thoſe central Vacuities. This muſt needs make it loſe its former Poiſe and Libration, and it will thereupon be thrown into ſome other Part of the Univerſe, as the uſeleſs Shell of a broken Granado, or as a dead Carcaſs, and unprofitable Matter.

Theſe Reaſons may be ſufficient why we ſhould not depend upon thoſe pretended Cauſes of the *Conflagration*, the Sun's Advance towards the Earth, or ſuch a Rupture of the Earth as will let out the Central Fire. Theſe Cauſes, I hope, will appear ſuperfluous, when we ſhall have given an Account of the *Conflagration* without them. But young Philoſophers, like young Soldiers, think they are never ſufficiently armed; and often take more Weapons, than they can make uſe of, when they come to fight. Not that we altogether reject the Influence of the Sun, or of the Central Fire; eſpecially the latter: For in that great Eſtuation of Nature, the

Body of the Earth will be much opened and relaxated; and when the pores are enlarged, the Steams of that Fire will ſweat out more plentifully into all its Parts; but ſtill without any Rupture in the Veſſels, or in the Skin. And whereas theſe Authors ſuppoſe the very Veins to be burſt, and the vital Blood to guſh out, as at open Flood-Gates, we only allow a more copious Perſpiration, and think that ſufficient for all Purpoſes in this Caſe.

CHAP. VII.

The true Bounds of the laſt Fire, and how far it is fatal. The natural Cauſes and Materials of it, caſt into three Ranks: Firſt, Such as are exterior and viſible upon the Earth; where the Vulcano's *of the Earth, and their Effects, are conſidered. Secondly, Such Materials as are within the Earth. Thirdly, Such as are in the Air.*

AS we have, in the preceding Chapter, laid aſide thoſe Cauſes of the Conflagration which we thought too great and cumberſome; ſo now we muſt, in like Manner, examine the Effect, and reduce that to its juſt Meaſures and Proportions, that there may be nothing left ſuperfluous on either Side; then, by comparing the real Powers with the Work they are to do, both being ſtated within their due Bounds, we may the better judge how they are proportioned to one another.

We

We noted before, that the Conflagration had nothing to do with the Stars, and ſuperior Heavens, but was wholly confined to this ſublunary World. And this Deluge of Fire will have much what the ſame Bounds, that the Deluge of Water had formerly. This is according to St. *Peter*'s Doctrine, for he makes the ſame Parts of the Univerſe to be the Subject of both: Namely, the inferior Heavens and the Earth, 2 *Pet.* iii. 5, 6. *The Heavens and the Earth which were then, periſhed in a Deluge of Water:* ver. 7. *But the Heavens and the Earth that are now, are reſerved to Fire.* The preſent Heavens and Earth are ſubſtituted in the Place of thoſe that periſhed at the Deluge, and theſe are to be overrun and deſtroyed by Fire, as thoſe were by Water. So that the Apoſtle takes the ſame Regions, and the ſame Space and Compaſs for the one, as for the other, and makes their Fate different according to their different Conſtitution, and the different Order of Providence. This is the Senſe St. *Auſtin* gives us of the Apoſtle's Words, and theſe are the Bounds he ſets to the laſt Fire; whereof a modern Commentator is ſo well aſſured, that he ſays, *Eſtius in loc. They neither underſtand Divinity, nor Philoſophy, that would make the Conflagration reach above the elementary Heavens.*

Let theſe be then its Limits upwards, the Clouds, Air, and Atmoſphere of the Earth. But the Queſtion ſeems more doubtful, *How* far it will extend downwards, into the Bowels of the Earth? I anſwer ſtill, to the ſame Depth that the Waters of the Deluge reached: To the loweſt Abyſſes, and the deepeſt Caverns within

the Ground. And ſeeing no Caverns are deeper or lower, at leaſt according to our Theory, than the Bottom of the great Ocean, to that Depth, I ſuppoſe, the Rage of this Fire will penetrate, and devour all before it. And therefore we muſt not imagine, that only the outward Turf and habitable Surface of the Earth will be put into a Flame and laid waſte: The whole exterior Region of the Earth, to the Depth of the deepeſt Part of the Sea, will ſuffer in this Fire; and ſuffer to that Degree, as to be melted down, and the Frame of it diſſolved. For we are not to conceive that the Earth will be only ſcorcht or charkt in the laſt Fire; there will be a Sort of Liquefaction and Diſſolution, *Rev.* xv. 2. 2 *Pet.* iii. 10. *Pſal.* xcvii. 5. it will become a *molten Sea mingled with Fire*, according to the Expreſſion of Scripture. And this Diſſolution may reaſonably be ſuppoſed to reach as low as the Earth hath any Hollowneſſes, or can give vent to Smoke and Flame.

Wherefore, taking theſe for the Bounds and Limits of the laſt great Fire, the next thing to be enquired into, are the *Natural Cauſes* of it: How this ſtrange Fate will ſeize upon the ſublunary World, and with an irreſiſtible Fury ſubdue all Things to it ſelf. But when I ſay *Natural Cauſes*, I would not be ſo underſtood, as if I thought the Conflagration was a pure *Natural Fatality*, as the *Stoicks* ſeem to do. No, it is a *mixed Fatality*; the Cauſes indeed are Natural, but the Adminiſtration of them is from an higher Hand. Fire is the Inſtrument, or the executive Power, and hath no more Force given it than what it hath naturally; but the Concurrence of theſe

Cauſes

Cauſes, or of theſe fiery Powers, at ſuch a Time, and in ſuch a Manner, and the Conduct of them to carry on and complete the whole Work without Ceſſation or Interruption, that I look upon as more than what material Nature could effect of itſelf, or than could be brought to paſs by ſuch a Government of Matter, as is the bare Reſult of its own Laws and Determinations. When a Ship ſails gently before the Wind, the Mariners may ſtand idle; but to guide her in a Storm, all Hands muſt be at Work. There are Rules and Meaſures to be obſerved, even in theſe Tumults and Deſolations of Nature, in deſtroying a World, as well as in making one, and, therefore, in both it is reaſonable to ſuppoſe a more than ordinary Providence to ſuperintend the Work. Let us not, therefore, be too poſitive or preſumptuous in our Conjectures about theſe Things; for if there be an inviſible Hand, Divine or Angelical, that touches the Springs and Wheels; it will not be eaſy for us to determine, with Certainty, the Order of their Motions. However, it is our Duty to ſearch into the Ways and Works of God, as far as we can: And we may, without Offence, look into the Magazines of Nature; ſee what Proviſions are made, and what Preparations for this great Day; and in what Method it is moſt likely the Deſign will be executed.

But before we proceed to mark out Materials for this Fire, give me leave to obſerve one Condition or Property in the Form of this preſent Earth, that makes it capable of Inflammation. It is the Manner of its Conſtruction, in an hollow cavernous Form: By reaſon whereof, contain-

taining much air in its Cavities, and having many Inlets and Outlets, it is in moſt Places capable of Ventilation, pervious and paſſable to the Winds, and conſequently to the Fire. Thoſe that have read the former Part of this Theory, *Book* 1. *ch.* 6, 7. know how the Earth came into this hollow and broken Form; from what Cauſes and at what Time; namely, at the univerſal Deluge; when there was a Diſruption of the exterior Earth that fell into the Abyſs, and ſo, for a Time was overflowed with Water. Theſe Ruins, recovered from the Water, we inhabit, and theſe Ruins only will be burnt up; for being not only unequal in their Surface, but alſo hollow, looſe, and incompact within, as Ruins uſe to be, they are made thereby capable of a ſecond Fate, by Inflammation. *Thereby* I ſay, they are made combuſtible; for if the exterior Regions of this Earth were as cloſe and compact in all their Parts, as we have Reaſon to believe the interior Regions of it to be, the Fire could have little Power over it, nor ever reduce it to ſuch a State as is required in a compleat Conflagration, ſuch as ours is to be.

This being admitted, that the exterior Region of the Earth ſtands hollow, as a well ſet Fire, to receive Air freely into its Parts, and hath Iſſues for Smoke and Flame: It remains to enquire, what Fuel or Materials Nature hath fitted to kindle this Pile, and to continue it on Fire till it be conſumed; or, in plain Words, what are the *natural Cauſes and Preparatives for a Conflagration.* The firſt and moſt obvious Preparations that we ſee in Nature for this Effect, are the *burning Mountains*, or Vulcano's of the Earth.

Earth. Theſe are leſſer Eſſays or Preludes to the general Fire: ſet on purpoſe by Providence to keep up awake, and to mind us continually, and forewarn us of what we are to expect at laſt. The Earth, you ſee, is already kindled, blow but the Coal, and propagate the Fire, and the Work will go on, *Iſa.* xxx. 33. *Tophet is prepared of old*; and when the Day of Doom is come, and the Date of the World expired, *the Breath of the Lord* ſhall make it burn.

But beſides theſe burning Mountains, there are Lakes of Pitch and Brimſtone, and oily Liquors diſperſed in ſeveral Parts of the Earth. Theſe are to enrage the Fire as it goes, and to fortify it againſt any Reſiſtance or Oppoſition. Then all the vegetable Productions upon the Surface of the Earth, as Trees, Shrubs, Graſs, Corn, and ſuch like; every thing that grows out of the Ground, is Fewel for the Fire; and though they are now accommodated to our Uſe and Service, they will then turn all againſt us; and with a mighty Blaze, and rapid Courſe, make a Devaſtation of the outward Furniture of the Earth, whether natural or artificial. But theſe Things deſerve ſome further Conſideration, eſpecially that ſtrange Phænomenon of the *Vulcano*'s or *burning Mountains*, which we will now conſider more particularly.

There is nothing certainly more terrible in all Nature than fiery Mountains to thoſe that live within the View or Noiſe of them; but it is not eaſy for us, who never ſee them, nor heard them, to repreſent them to ourſelves with ſuch juſt and lively Imaginations as ſhall excite in us the ſame Paſſions, and the ſame Horror as they would excite,

cite, if preſent to our Senſes. The Time of their Eruption, and of their Raging, is, of all others, the moſt dreadful; but, many times, before their Eruption, the Symptoms of an approaching Fit are very frightful to the People. The Mountain begins to roar and bellow in its hollow Caverns; cries out, as it were, in pain to be delivered of ſome Burthen too heavy to be borne, and too big to be eaſily diſcharged. The Earth ſhakes and trembles, in Apprehenſion of the Pangs and Convulſions that are coming upon her; and the Sun often hides his Head, or appears with a diſcoloured Face, pale, or duſky, or bloody, as if all Nature was to ſuffer in this Agony. After theſe Forerunners or Symptoms of an Eruption, the wide Jaws of the Mountain open: And firſt, Clouds of Smoke iſſue out, then Flames of Fire, and after that a Mixture of all Sorts of burning Matter; red-hot Stones, Lumps of Metal, half-diſſolved Minerals, with Coals and fiery Aſhes. Theſe fall in thick Showers round about the Mountain, and in all adjacent Parts; and not only ſo, but are carried, partly by the Force of the Expulſion, and partly by the Winds when they are aloft in the Air, into far diſtant Countries. As from *Italy* to *Conſtantinople*, and croſs the *Mediterranean* Sea into *Africk*; as the beſt Hiſtorians, *Procopius*, *Ammianus Marcellinus*, and *Dion Caſſius*, have atteſted.

Theſe Vulcano's are planted in ſeveral Regions of the Earth, and in both Continents, this of ours, and the other of *America*. For by Report of thoſe that have viewed that new-found World, there are many Mountains in it that belch out Smoke and Fire; ſome conſtantly, and others by Fits,

Fits, and Intervals. In our Continent, Providence hath variouſly diſperſed them, without any Rule known to us; but they are generally in Iſlands, or near the Sea. In the *Aſiatick* Oriental Iſlands they are in great Abundance, and Hiſtorians tell us of a Mountain in the Iſland of *Java*, that in the Year 1586, at one Eruption, killed ten thouſand People in the Neighbouring Cities and Country: But we do not know ſo well the Hiſtory of thoſe remote Vulcano's, as of ſuch as are in *Europe* and nearer Home. In *Iceland*, though it lie within the polar Circle, and is ſcarce habitable by reaſon of the Extremity of Cold, and Abundance of Ice and Snow, yet there are three burning Mountains in that Iſland; whereof the chief and moſt remarkable is *Hecla*. This hath its Head always covered with Snow, and its Belly always filled with Fire; and theſe are both ſo ſtrong in their kind, and equally powerful, that they cannot deſtroy one another. It is ſaid to caſt out, when it rages, beſides Earth, Stones, and Aſhes, a Sort of flaming Water; as if all Contrarieties were to meet in this Mountain, to make it the more perfect Reſemblance of Hell, as the credulous Inhabitants fancy it to be.

But there are no Vulcano's, in my Opinion, that deſerve our Obſervation ſo much, as thoſe that are in and about the *Mediterranean Sea*; There is a Knot of them, called the *Vulcanian Iſlands*, from their fiery Eruptions, as if they were the Forges of *Vulcan*; as *Strombolo*, *Lapara*, and others, which are not ſo remarkable now, as they have been formerly. However, without diſpute, there are none in the Chriſtian World to be compared with *Ætna* and *Veſuvius*; one in the

the Iſland of *Sicily*, and the other in *Campania*, overlooking the Port and City of Naples. Theſe two, from all Memory of Man, and the moſt ancient Records of Hiſtory, have been famed for their Treaſures of ſubterraneous Fires, which are not yet exhauſted, nor diminiſhed, ſo far as is perceivable; for they rage ſtill, upon Occaſion, with as much Fierceneſs and Violence, as they ever did in former Ages; as if they had a continual Supply to anſwer their Expences, and were to ſtand till the laſt Fire, as a Type and Prefiguration of it, throughout all Generations.

Let us therefore take theſe two Vulcano's as a Pattern for the reſt; ſeeing they are well known, and ſtand in the Heart of the Chriſtian World, where, 'tis likely, the laſt Fire will make its firſt Aſſault. *Ætna*, of the two, is more ſpoken of by the Ancients, both Poets and Hiſtorians; and we ſhould ſcarce give Credit to their Relations concerning it, if ſome later Eruptions did not equal, or exceed the Fame of all that have been reported from former Ages: That it heated the Waters of the Sea, and covered them over with Aſhes; cracked, or diſſolved the neighbouring Rocks; darkened the Sun and the Air; and caſt out, not only mighty Streams of Flame, but a Flood of melted Ore, and other Materials: Theſe things we can now believe, having had Experience of greater, or an Account of them from ſuch as have been Eye-Witneſſes of theſe Fires, or of the freſh Ruins and ſad Effects of them.

There are two Things eſpecially, in theſe Eruptions of *Ætna*, that are moſt prodigious in themſelves, and moſt remarkable for our Purpoſe;

poſe: The Rivers of fiery Matter that break out of its Bowels, or are ſpewed out of its Mouth; and the vaſt burning Stones which it flings into the Air, at a ſtrange Height and Diſtance. As to theſe fiery Rivers, or Torrents, and the Matter whereof they are compounded, we have a full Account of them by *Alphonſus Borellus*, a learned Mathematician at *Piſa*; who, after the laſt great Eruption in the Year 1669, went into *Sicily*, while the Fact was freſh, to view and ſurvey what *Ætna* had done or ſuffered; and he ſays, the Quantity of Matter thrown out of the Mountain at that Time, upon Survey, amounted to Ninety-three Millions, eight hundred thirty-eight thouſand, ſeven hundred and fifty cubical Paces. So that if it had been extended in Length upon the Surface of the Earth, it would reach further than ninety-three millions of Paces; which is more than four times the Circuit of the whole Earth, taking a thouſand Paces to a Mile. This is ſtrange to our Imagination, and almoſt incredible, that one Mountain ſhould throw out ſo much fiery Matter, beſides all the Aſhes that were diſperſed through the Air, far and near, and could be brought to no Account.

'Tis true, all this Matter was not actually inflamed or liquid Fire; but the reſt, that was Sand, Stone, and Gravel, might have run into Glaſs, or ſome melted Liquor like to it, if it had not been thrown out before the Heat fully reached it: However, ſixty million Paces of this Matter, as the ſame Author computes, were liquid Fire, or came out of the Mouth of the Pit in that Form; this made a River of Fire, ſometimes two Miles broad, according to his Computation;

tation; but, according to the Obſervation of others who alſo viewed it, the Torrent of Fire was ſix or ſeven Miles broad, and ſometimes ten or fifteen Fathoms deep; and forced its Way into the Sea near a Mile, preſerving itſelf alive in the midſt of the Waters.

This is beyond all the infernal Lakes and Rivers *Acheron*, *Phlegeton*, *Cocytus*; all that the Poets have talked of: Their greateſt Fictions about Hell have not come up to the Reality of one of our burning Mountains upon Earth. Imagine then, all our *Vulcano*'s raging at once in this Manner——But I will not purſue that Suppoſition yet: Give me leave only to add here, what I mentioned in the ſecond Place, the vaſt *Burning Stones* which this Mountain, in the Time of its Rage and Æſtuation, threw into the Air with incredible Force. This ſame Author tells us of a Stone fifteen Foot long, that was flung out of the Mouth of the Pit, to a Mile's Diſtance; and when it fell, it came from ſuch an Height, and with ſuch a Violence, that it buried itſelf in the Ground eight foot deep. What Trifles are our Mortar-pieces and Bombs, when compared with theſe Engines of Nature? When ſhe flings, out of the wide Throat of a *Vulcano*, a broken Rock, and twirls it in the Air like a little Bullet; then lets it fall, to do Execution here below, as Providence ſhall point and direct it! It would be hard to give an Account, how ſo great an Impulſe can be given to a Body ſo ponderous: But there's no diſputing againſt Matter of Fact; and as the Thoughts of God are not like our Thoughts, ſo neither are his Works like our Works.

Thus

Thus much for *Ætna*. Let us now give an Inſtance in *Veſuvius*, another burning Mountain upon the Coaſt of the *Mediterranean*, which hath as frequent Eruptions, and ſome as terrible as thoſe of *Ætna*. *Lib.* 66. *Dion. Caſſius* (one of the beſt Writers of the *Roman* Hiſtory) hath given us an Account of one that happened in the Time of *Titus Veſpaſian*; and though he hath not ſet down Particulars, as the former Author did, of the Quantity of fiery Matter thrown out at that Time: yet ſuppoſing that proportionable to its Fierceneſs in other Reſpects, this ſeems to me as dreadful an Eruption as any we read of; and was accompanied with ſuch Prodigies and Commotions in the Heavens and the Earth, as made it look like the Beginning of the laſt Conflagration. As a Prelude to this Tragedy, he ſays, there were ſtrange Sights in the Air, and after that followed an extraordinary Drought: *Then the Earth began to tremble and quake; and the Concuſſions were ſo great, that the Ground ſeemed to riſe and boil up in ſome Places, and in others the Tops of the Mountains ſunk in, or tumbled down: At the ſame Time were great Noiſes and Sounds heard; ſome were ſubterraneous, like Thunder within the Earth; others above Ground, like Groans or Bellowings. The Sea roared, the Heavens rattled with a fearful Noiſe, and then came a ſudden and mighty Crack, as if the Frame of Nature had broke, or all the Mountains of the Earth had fallen down at once. At length* Veſuvius *burſt, and threw out of its Womb, firſt, huge Stones, then a vaſt Quantity of Fire and Smoke, ſo as the Air was all darkened, and the Sun was hid, as if he had been under a great Eclipſe. The Day was turned into Night,*

and Light into Darkneſs; and the frighted People thought the Giants were making War againſt Heaven, and fancied they ſaw the Shapes and Images of Giants in the Smoke, and heard the Sound of their Trumpets: Others thought, the World was returning to its firſt Chaos, or going to be all conſumed with Fire. In this general Confuſion and Conſternation, they knew not where to be ſafe; ſome run out of the Fields into the Houſes, others out of the Houſes into the Fields; thoſe that were at Sea haſtened to Land, and thoſe that were at Land endeavoured to get to Sea; ſtill thinking every Place ſafer than that where they were. Beſides groſſer Lumps of Matter, there was thrown out of the Mountain ſuch a prodigious Quantity of Aſhes, as covered the Land and Sea, and filled the Air, ſo as beſides other Damages, the Birds, Beaſts, and Fiſhes, with Men, Women, and Children, were deſtroyed, within ſuch a Compaſs; and two entire Cities, Herculanium *and* Pompeios, *were overwhelmed with a Shower of Aſhes, as the People were ſitting in the Theatre. Nay, theſe Aſhes were carried,* by the Winds, *over the* Mediterranean *into* Africk, *and into* Ægypt *and* Syria: *And at* Rome *they choaked the Air on a ſudden, ſo as to hide the Face of the Sun; Whereupon the People not knowing the Cauſe, as not having yet got the News from* Campania, *of the Eruption of* Veſuvius, *could not imagine what the Reaſon ſhould be; but thought the Heavens and the Earth were coming together, the Sun coming down, and the Earth going to take its Place above.* Thus far the Hiſtorian.

You ſee what Diſorders in Nature, and what an Alarum, the Eruption of one fiery Mountain is capable to make. Theſe things, no doubt, would

would have made ſtrong Impreſſions upon us, if we had been Eye-Witneſſes of them; but I know, Repreſentations made from dead Hiſtory, and at a Diſtance, though the Teſtimony be never ſo credible, have a much leſs Effect upon us, than what we ſee ourſelves, and what our Senſes immediately inform us of. I have only given you an Account of two *Vulcano*'s, and of a ſingle Eruption in either of them: Theſe Mountains are not very far diſtant from one another; let us ſuppoſe two ſuch Eruptions, as I have mentioned, to happen at the ſame Time, and both theſe Mountains to be raging at once in this Manner; by that Violence you have ſeen in each of them ſingly, you will eaſily imagine what Terror and Deſolation they would carry round about, by a Conjunction of their Fury, and all their Effects, in the Air, and on the Earth. Then, if to theſe two you ſhould join two more, the Sphere of their Activity would ſtill be enlarged, and the Scenes become more dreadful. But to compleat the Suppoſition, let us imagine all the Vulcano's of the whole Earth to be prepared, and ſet to a certain Time; which Time being come, and a Signal given by Providence, all theſe Mines begin to play at once; I mean, all theſe fiery Mountains burſt out, and diſcharge themſelves in Flames of Fire, tear up the Roots of the Earth, throw hot burning Stones, ſend out Streams of flowing Metals and Minerals, and all other Sorts of ardent Matter, which Nature hath lodged in thoſe Treaſuries: If all theſe Engines, I ſay, were to play at once, the Heavens and the Earth would ſeem to be in a Flame, and the World in an univerſal Combuſtion. But we

may reaſonably preſume, that againſt that great Day of Vengeance and Execution, not only all theſe will be employed, but alſo new Vulcano's will be opened, and new Mountains in every Region will break out into Smoke and Flame; juſt as at the Deluge, the Abyſs broke out from the Womb of the Earth, and from thoſe hidden Stores ſent an immenſe Quantity of Water, which, it may be the Inhabitants of that World never thought of before: So we muſt expect new Eruptions, and alſo new ſulphureous Lakes, and Fountains of Oil, to boil out of the Ground; and theſe, all united with that Fewel that naturally grows upon the Surface of the Earth, will be ſufficient to give the firſt Onſet, and to lay waſte all the habitable World, and the Furniture of it.

But we ſuppoſe the Conflagration will go lower, pierce under Ground, and diſſolve the Subſtance of the Earth to ſome conſiderable Depth: Therefore, beſides theſe outward and viſible Preparations, we muſt conſider all the hidden inviſible Materials within the Veins of the Earth; Such are all Minerals, or mineral Juices and Concretions that are igniferous, or capable of Inflammation; and theſe cannot eaſily be reckoned up, or eſtimated; ſome of the moſt common are Sulphur, and all ſulphureous Bodies, and Earths impregnated with Sulphur, Bitumen, and bituminous Concretions; inflammable Salts, Coal and other Foſſils that are ardent; with innumerable Mixtures and Compoſitions of theſe Kinds, which, being opened by Heat, are unctuous and inflammable, or by Attrition diſcover the latent Seeds of Fire. But beſides conſiſtent Bodies, there is alſo much volatile Fire within the Earth,

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in Fumes, Steams, and Exudations, which will all contribute to this Effect. From theſe Stores under Ground, all Plants and Vegetables are fed and ſupplied, as to their oily and ſulphureous Parts, and all hot Waters in Baths or Fountains, muſt have their Original from ſome of theſe, ſome Mixture or Participation of them; and as to the *Britiſh* Soil, there is ſo much Coal incorporated with it, that when the Earth ſhall burn, we have Reaſon to apprehend no ſmall Danger from that ſubterraneous Enemy.

Theſe Diſpoſitions, and this Fewel, we find in and upon the Earth, towards the laſt Fire. The third Sort of Proviſion is in the Air; all fiery Meteors and Exhalations engendered and formed in thoſe Regions above, and diſcharged upon the Earth in ſeveral Ways. I believe there were no fiery Meteors in the antediluvian Heavens; which therefore St. *Peter* ſays, *were conſtituted of Water*, had nothing in them but what was watery; but he ſays *the Heavens that are now*, have Treaſures of Fire, or are reſerved for Fire, as Things laid up in a Store-houſe for that Purpoſe. We have Thunder and Lightning, and fiery Tempeſts, and there is nothing more vehement, impetuous, and irreſiſtible, where their Force is directed. It ſeems to me very remarkable, that the Holy Writers deſcribe the *Coming of the Lord*, and the Deſtruction of the Wicked, in the Nature of a Tempeſt, or a Storm of Fire, *Pſalm* xi. 6. *Upon the Wicked the Lord ſhall rain Coals, Fire and Brimſtone, and a burning Tempeſt; this ſhall be the Portion of their Cup.* And in the lofty Song of *David*, *Pſal.* xviii. (which, in my Judgment, reſpects both the paſt Deluge and the future Conflagration)

ſlagration) 'tis ſaid, *Ver.* 13, 14, 15. *The Lord alſo thundered in the Heavens, and the Higheſt gave his Voice, Hail-ſtones and Coals of Fire. Yea, he ſent forth his Arrows and ſcattered them, and he ſhot out Lightnings and diſcomfited them. Then the Channels of Waters were ſeen, and the Foundations of the World were diſcovered; at thy Rebuke, O Lord, at the Blaſt of the Breath of thy Noſtrils.* And like a fiery Coming is deſcribed in the 97th *Pſalm*, as alſo by *Iſaiah*, *Iſa.* lxvi. 15. *Daniel*, *Dan.* vii. 9, 10. and St. *Paul*, 2 *Theſſ.* i. 8. And laſtly, in the *Apocalypſe*, when the World draws to a Concluſion, as in the ſeventh Trumpet *(Chap.* xi. 19.*)* and the ſeventh Vial *(Chap.* xvi. 18.*)* we have ſtill mention made of this fiery Tempeſt of Lightnings and Thunderings.

We may therefore reaſonably ſuppoſe, that, before the Conflagration, the Air will be ſurcharged every where (by a precedent Drought) with hot and fiery Exhalations: And as againſt the Deluge thoſe Regions were burthened with Water and moiſt Vapours, which were poured upon the Earth, not in gentle Showers, but like Rivers and Cataracts from Heaven; ſo they will now be filled with hot Fumes and ſulphureous Clouds, which will ſometimes flow in Streams and fiery Impreſſions through the Air, ſometimes make Thunder and Lightnings, and ſometimes fall down upon the Earth in Floods of Fire. In general, there is a great Analogy to be obſerved betwixt the two Deluges of Water and of Fire, not only as to the Bounds of them, which were noted before; but as to the general Cauſes and Sources upon which they depend, from above and from below. At the Flood, the Windows of Heaven were

were opened above, and the Abyſs was opened below; and the Waters of theſe two joined together to overflow the World: In like Manner, at the Conflagration, God will rain down Fire from Heaven, as he did once upon *Sodom*; and at the ſame time the ſubterraneous Store-houſes of Fire will be broken open; which anſwers to the Diſruption of the Abyſs: And theſe two meeting and mingling together, will involve all the Heaven and Earth in Flames.

This is a ſhort Account of the ordinary Stores of Nature, and the ordinary Preparations for a general Fire; and, in Contemplation of theſe, *Pliny* the Naturaliſt ſaid boldly, *It was one of the greateſt Wonders of the World, that the World was not every Day ſet on Fire.* We will conclude this Chapter with his Words, in the ſecond Book of his *Natural Hiſt.* ch. 106, 107. Having given an Account of ſome fiery Mountains and other Parts of the Earth that are the Seats and Sources of Fire, he makes this Reflection: *Seeing this Element is ſo fruitful, that it brings forth it ſelf, and multiplies and encreaſes from the leaſt Sparks; what art we to expect from ſo many Fires already kindled on the Earth? How does Nature feed and ſatisfy ſo devouring an Element, and ſuch a great Voracity throughout all the World, without Loſs or Diminution of herſelf? Add to theſe Fires we have mentioned, the Stars and the great Sun; then all the Fires made for human Uſes; Fire in Stones, in Wood, in the Clouds, and in Thunder;* IT EXCEEDS ALL MIRACLES, IN MY OPINION, THAT ONE DAY SHOULD PASS WITHOUT SETTING THE WORLD ALL ON FIRE.

CHAP. VIII.

Some new Diſpoſitions towards the Conflagration, as to the Matter, Form, and Situation of the Earth. Concerning miraculous Cauſes, and how far the Miniſtry of Angels may be engaged in this Work.

WE have given an Account, in the preceding Chapter, of the ordinary Preparations of Nature for a general Fire; we now are to give an Account of the extraordinary, or of any new Diſpoſitions, which, towards the End of the World, may be ſuper-added to the ordinary State of Nature. I do not, by theſe, mean Things openly miraculous and ſupernatural; but ſuch a Change wrought in Nature, as ſhall ſtill have the Face of natural Cauſes, and yet have a greater Tendency to the Conflagration. As, for Example, ſuppoſe a great Drought, as we noted before, to precede this Fate, or a general Heat and Dryneſs of the Air, and of the Earth; becauſe this happens ſometimes in a Courſe of Nature, it will not be looked upon as prodigious. It is true, ſome of the Antients ſpeak of a Drought of forty Years, that will be a Fore-runner of the Conflagration; ſo that there will not be a watery Cloud, nor Rainbow ſeen in the Heavens, for ſo long a Time. And this they impute to *Elias*, who at his Coming, will ſtop the Rain, and ſhut up the Heavens to make Way

Way for the laſt Fire. But theſe are exceſſive and ill-grounded Suppoſitions; for half forty years Drought will bring an univerſal Sterility upon the Earth, and thereupon an univerſal Famine, with innumerable Diſeaſes; ſo that all Mankind would be deſtroyed, before the Conflagration could overtake them.

But we will readily admit an extraordinary Drought and Deſiccation of all Bodies to uſher in this great Fatality. And therefore, whatſoever we read in natural Hiſtory, concerning former Droughts, of their drying up Fountains and Rivers, parching the Earth, and making the outward Turf take Fire in ſeveral Places; filling the Air with fiery Impreſſions, making the Woods and Foreſts ready Fewel, and ſometimes to kindle by the Heat of the Sun, or a Flaſh of Lightning: Theſe and what other Effects have come to paſs in former Droughts, may come to paſs again; and that in an higher Meaſure, and ſo as to be of more general Extent. And we muſt alſo allow, that by this Means, a great Degree of Inflammability, or Eaſineſs to be ſet on Fire, will be ſuper-induced, both into the Body of the Earth, and of all Things that grow upon it. The Heat of the Sun will pierce deeper into its Bowels, when it gapes to receive his Beams, and by Chinks and widened Pores makes way for their Paſſage to its very Heart. And, on the other Hand, it is not improbable, but that upon this general Relaxation, and Incaleſcency of the Body of the Earth, the *Central Fire* may have a freer Efflux, and diffuſe itſelf in greater abundance every Way; ſo as to affect even theſe exterior Regions of the Earth, ſo far as to make

make them ſtill more catching, and more combuſtible.

From this external and internal Heat acting upon the Body of the Earth, all Minerals, that have the Seeds of Fire in them, will be opened, and exhale their Effluviums more copiouſly. As Spices, when warmed are more odoriferous, and fill the Air with their Perfumes; ſo the Particles of Fire that are are ſhut up in ſeveral Bodies, will eaſily fly abroad, when, by a further Degree of Relaxation, you ſhake off their Chains, and upen the Priſon Doors. We cannot doubt, but there are many Sorts of Minerals, and many Sorts of Fire-ſtones, and of Trees and Vegetables of this Nature, which will ſweat out their oily and ſulphureous Atoms, when by a general Heat and Dryneſs their Parts are looſened and agitated.

We have no Experience that will reach ſo far, as to give us a full Account what the State of Nature will be at that Time; I mean, after this Drought, towards the End of the World; but we may help our Imagination, by comparing it with other Seaſons and Temperaments of the Air. As therefore in the Spring the Earth is fragrant, and the Fields and Gardens are filled with the ſweet Breathings of Herbs and Flowers, eſpecially after a gentle Rain, when their Bodies are ſoftened, and the Warmth of the Sun makes them evaporate more freely: So a greater Degree of Heat acting upon all the Bodies of the Earth, like a ſtronger Fire in the Alembick, will extract another Sort of Parts or Particles, more deeply incorporated, and more difficult to be diſintangled; I mean oily Parts, and ſuch undiſ-

diſcovered Parcels of Fire, as lie fixed and impriſoned in hard Bodies: Theſe, I imagine, will be in a great Meaſure ſet afloat, or drawn out into the Air, which will abound with hot and dry Exhalations, more than with Vapours and Moiſture in a wet Seaſon; and by this Means, all Elements and elementary Bodies will ſtand ready, and in a proximate Diſpoſition to be inflamed.

Thus much concerning the laſt Drought, and the general Effects of it. In the next Place, we muſt conſider the Earthquakes that will precede the Conflagration, and the Conſequences of them. I noted before, that the cavernous and broken Conſtruction of the preſent Earth, was that which made it obnoxious to be deſtroyed by Fire; as its former Conſtruction over the Abyſs, made it obnoxious to be deſtroyed with Water. This Hollowneſs of the Earth is moſt ſenſible in mountainous and hilly Countries, which therefore I look upon as moſt ſubject to burning; but the plain Countries may alſo be made hollow and hilly by Earthquakes, when the Vapours, not finding an eaſy Vent, raiſe the Ground, and make a forcible Eruption, as at the ſpringing of a Mine. And though plain Countries are not ſo ſubject to Earthquakes as mountainous, becauſe they have not ſo many Cavities, and ſubterraneous Vaults, to lodge the Vapours in; yet every Region hath more or leſs of them: And after this Drought, the Vacuities of the Earth being every where enlarged, the Quantity of Exhalations much increaſed, and the Motion of them more ſtrong and violent, they will have their Effects in many Places where they never had any before.

before. Yet I do not ſuppoſe that this will raiſe new Ridges of Mountains, like the *Alps*, or *Pyreneans*, in thoſe Countries that are now plain, but that they will break and looſen the Ground, make greater Inequalities in the Surface, and greater Cavities within, than what are at preſent in thoſe Places: and by this Means the Fire will creep under them, and find a Paſſage thorough them, with more eaſe than if they were compact, and every where continued and unbroken.

But you will ſay, it may be, How does it appear that there will be more frequent Earthquakes towards the End of the World? If this precedent Drought be admitted, it is plain that fiery Exhalation will abound every where within the Earth, and will have a greater Agitation than ordinary; and theſe being the Cauſes of Earthquakes, when they are rarified and inflamed, it is reaſonable to ſuppoſe, that in ſuch a State of Nature, they will more frequently happen, than at other Times. Beſides, Earthquakes are taken Notice of in Scripture, as Signs and Fore-runners of the laſt Day, as they uſually are of all great Changes and Calamities. The Deſtruction of *Jeruſalem* was a Type of the Deſtruction of the World, and the Evangeliſts always mention Earthquakes amongſt the ominous Prodigies that were to attend it. But theſe Earthquakes we are ſpeaking of at preſent are but the Beginnings of Sorrow, and not to be compared with thoſe that will follow afterwards, when Nature is convulſed in her laſt Agony, juſt as the Flames are ſeizing on her. Of which we ſhall have Occaſion to ſpeak hereafter.

Theſe

Theſe Changes will happen as to the *Matter* and *Form* of the Earth, before it is attacked by the laſt Fire: There will be alſo another Change as to the *Situation* of it; for that will be rectified, and the Earth reſtored to the Poſture it had at firſt, namely, of a right Aſpect, and Converſion to the Sun. But becauſe I cannot determine at what Time this Reſtitution will be, whether at the Beginning, Middle, or End of the Conflagration, I will not preſume to lay any Streſs upon it. *Plato* ſeems to have imputed the Conflagration to this only; which is ſo far true, that the Revolution, called *the Great Year*, is this very Revolution, or the Return of the Earth, and the Heavens to their firſt Poſture. But though this may be contemporary with the laſt Fire, or ſome Way concomitant; yet it does not follow that it is the Cauſe of it, much leſs the only Cauſe. It may be an Occaſion of making the Fire reach more eaſily towards the Poles, when by this Change of Situation their long Nights, and long Winters ſhall be taken away.

The new Diſpoſitions in our Earth which we expect before that great Day, may be looked upon as extraordinary, but not as miraculous, becauſe they may proceed from natural Cauſes. But now in the laſt Place, we are to conſider *miraculous Cauſes:* What Influence they may have, or what Part they may bear, in this great Revolution of Nature. By *miraculous Cauſes* we underſtand either God's immediate Omnipotency, or the Miniſtry of Angels; and what may be performed by the latter, is very improperly and undecently thrown upon the former. It is a great Step to Omnipotency: and it is hard to de-

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fine what Miracles, on this ſide Creation, require an infinite Power. We are ſure that the Angels are Miniſtring Spirits, and ten thouſand times ten thouſand ſtand about the Throne of the Almighty, to receive his Commands and execute his Judgments. That perfect Knowledge they have of the Powers of Nature, and of conducting thoſe Powers to the beſt Advantage, by adjuſting Cauſes in a fit Subordination one to another, makes them capable of performing, not only Things far above our Force, but even above our Imagination: Beſides, they have a radical inherent Power, belonging to the Excellency of their Nature, of determining the Motions of Matter, within a far greater Sphere than human Souls can pretend to. We can only command our Spirits, and determine their Motions within the Compaſs of our own Bodies; but their Activity and Empire is of far greater Extent, and the outward World is much more ſubject to their Dominion than to ours. From theſe Conſiderations it is reaſonable to conclude, that the generality of Miracles may be, and are performed by Angels; it being leſs decorous to employ a ſovereign Power, where a ſubaltern is ſufficient; and when we haſtily caſt Things upon God, for quick Diſpatch, we conſult our own Eaſe more than the Honour of our Maker.

I take it for granted here, that what is done by an angelical Hand, is truly providential, and of divine Adminiſtration; and alſo juſtly bears the Character of a Miracle. Whatſoever may be done by pure material Cauſes, or human Strength, we account natural; and whatſoever is above theſe, we call ſupernatural and miraculous.

Now

Now what is ſupernatural and miraculous, is either the Effect of an angelical Power, or of a ſovereign and infinite Power; and we ought not to confound theſe two, no more than natural and ſupernatural; for there is a greater Difference betwixt the higheſt angelical Power and Omnipotency, than betwixt an human Power, and angelical. Therefore, as the firſt Rule concerning Miracles is this, that we muſt not fly to Miracles, where Man and Nature are ſufficient; ſo the ſecond Rule is this, that we muſt not fly to a ſovereign infinite Power, where an angelical is ſufficient. And the Reaſon in both Rules is the ſame, namely, becauſe it argues a Defect of Wiſdom in all Oeconomies to employ more and greater Means than are ſufficient.

Now to make Application of this to our preſent Purpoſe, I think it reaſonable, and alſo ſufficent, to admit the Miniſtry of Angels in the future Conflagration of the World. If Nature will not lay violent Hands upon herſelf, or is not ſufficient to work her own Deſtruction, let us allow *Deſtroying Angels* to intereſt themſelves in the Work, as the Executioners of the Divine Juſtice and Vengeance upon a degenerate World. We have Examples of this ſo frequently in ſacred Hiſtory, how the Angels have executed God's Judgments upon a Nation or a People, that it cannot ſeem new or ſtrange, that in this laſt Judgment, which by all the Prophets is repreſented as the *Great Day of the Lord*, the Day of his Wrath, and of his Fury, the ſame Angels ſhould bear their Parts, and conclude the laſt Scene of that Tragedy which they had acted in all along. We read of the *Deſtroying Angel in* Ægypt,

Ægypt, *Gen.* xii. 23. of Angels that preſided at the Deſtruction of *Sodom*, *Gen.* xix. 13. which was a Type of the future Deſtruction of the World, (*Jude* vii.) 2 *Theſſ.* i. 7, 8. and of Angels that will accompany our Saviour when he comes in Flames of Fire; not, we ſuppoſe, to be Spectators only, but Actors and Superintendants in this great Cataſtrophe.

This Miniſtry of Angels may be either in ordering and conducting ſuch natural Cauſes as we have already given an Account of, or in adding new ones, if Occaſion be; I mean, increaſing the Quantity of Fire, or of fiery Materials, in and about the Earth; ſo as that Element ſhall be more abundant and more predominant, and overbear all Oppoſition that either Water, or any other Body, can make againſt it. It is not material whether of theſe two Suppoſitions we follow, provided we allow that the Conflagration is a Work of Providence, and not a pure natural Fatality. If it be neceſſary that there ſhould be an Augmentation made of fiery Matter, 'tis not hard to conceive how that may be done, either from the Heavens, or from the Earth, *Iſa.* xxx. 26. The Prophets ſometimes ſpeak of multiplying or ſtrengthening the Light of the Sun, and it may as eaſily be conceived of his Heat as of his Light; as if the Vial that was to be poured upon it, *Rev.* xxvi. 8. and *gave it a Power to ſcorch Men with Fire*, had ſomething of a natural Senſe as well as moral. But there is another Stream of ethereal Matter that flows from the Heavens, and recruits the *Central Fire* with continual Supplies; this may be encreaſed and ſtrength-

ſtrengthened, and its Effects conveyed throughout the whole Body of the Earth.

But if an Augmentation is to be made of terreſtrial Fire, or of ſuch terreſtrial Principles as contain it moſt, as Sulphur, Oil, and ſuch like, I am apt to believe, theſe will encreaſe of their own accord, upon a general Drought and Deſiccation of the Earth. For I am far from the Opinion of ſome Chymiſts, that think theſe Principles immutable, and incapable of Diminution or Augmentation. I willingly admit that all ſuch Particles may be broken and disfigured, and thereby loſe their proper and ſpecifick Virtue, and new ones may be generated to ſupply the Places of the former: Which Supplies, or new Productions being made in a leſs, or greater Meaſure, according to the general Diſpoſitions of Nature; when Nature is heightened into a kind of Fever and Ebullition of all her Juices and Humours, as ſhe will be at that Time, we muſt expect, that more Parts than ordinary, ſhould be made inflammable, and thoſe that are inflamed ſhould become more violent. Under theſe Circumſtances, when all Cauſes lean that Way, a little help from a ſuperior Power will have a great Effect, and make a great Change in the State of the World. And as to the Power of Angels, I am of Opinion, that it is very great as to the Changes and Modifications of natural Bodies; that they can diſſolve a Marble as eaſily as we can crumble Earth and Moulds, or fix any Liquor in a Moment, into a Subſtance as hard as Cryſtal: That they can either make Flames more vehement and irreſiſtible to all Sorts of Bodies; or as harmleſs as lambent Fires, and as

ſoft as Oil. We ſee an Inſtance of this laſt, in *Nebuchadnezzar*'s fiery Furnace, *Daniel* iii. 28. where the three Children walked unconcerned in the Midſt of the Flames, under the Charge and Protection of an Angel: And the ſame Angel, if he had pleaſed, could have made the ſame Furnace ſeven times hotter than the Wrath of the Tyrant had made it.

We will therefore leave it to their Miniſtry to manage this great Furnace, when the Heavens and the Earth are on Fire: To conſerve, increaſe, direct, or temper the Flames, according to Inſtructions given them, as they are to be *tutelary* or *deſtroying*. Neither let any Body think it a Diminution of Providence, to put Things into the Hands of Angels; 'tis the true Rule and Method of it: For to employ an Almighty Power where it is not neceſſary, is to debaſe it, and give it a Taſk fit for lower Beings. Some think it Devotion and Piety to have recourſe immediately to the Arm of God to ſalve all things; this may be done ſometimes with a good Intention, but commonly with little Judgment. God is as jealous of the Glory of his Wiſdom, as of his Power; and Wiſdom conſiſts in the Conduct and Subordination of ſeveral Cauſes, to bring our Purpoſes to Effect; but what is diſpatched by an immediate ſupreme Power, leaves no room for the Exerciſe of Wiſdom. To conclude this Point, which I have touched upon more than once; We muſt not be partial to any of God's Attributes, and Providence being a Complexion of many, Power, Wiſdom, Juſtice, and Goodneſs, when we give due Place and Honour to all theſe, then we muſt honour DIVINE PROVIDENCE.

CHAP.

CHAP. IX.

How the Sea will be diminiſhed and conſumed. How the Rocks and Mountains will be thrown down and melted, and the whole exterior Frame of the Earth diſſolved into a Deluge of Fire.

WE have now taken a View of the Cauſes of the Conflagration, both ordinary and extraordinary: It remains to conſider the Manner of it; how theſe Cauſes will operate, and bring to paſs an Effect ſo great and ſo prodigious. We took Notice before, that the grand Obſtruction would be from the Sea, and from the Mountains; we muſt therefore take theſe to Taſk in the firſt Place: and if we can remove them out of our Way, or overcome what Reſiſtance and Oppoſition they are capable to make, the reſt of the Work will not be uneaſy to us.

The Ocean indeed is a vaſt Body of Waters; and we muſt uſe all our Art and Skill to dry it up, or conſume it in a good Meaſure, before we can paſs our Deſign. I remember the Advice a Philoſopher gave *Amaſis* King of *Ægypt*, when he had a Command ſent him from the king of *Æthiopia, that he ſhould drink up the Sea. Amaſis* being very anxious and ſollicitous what Anſwer he ſhould make to this ſtrange Command, the the Philoſopher *Bias* adviſed him to make this round Anſwer to the King, *That he was ready to perform his Command, and to drink up the Sea, provided he would ſtop the Rivers from flowing into*

his Cup while he was drinking. This Anſwer baffled the King, for he could not ſtop the Rivers; but this we muſt do, or we ſhall never be able to drink up the Sea, or burn up the Earth.

Neither will this be ſo impoſſible as it ſeems at firſt Sight, if we reflect upon thoſe Preparations we have made towards it, by a general Drought all over the Earth. This, we ſuppoſe, will precede the Conflagration, and by drying up the Fountains and Rivers which daily feed the Sea, will by Degrees ſtarve that Monſter, or reduce it to ſuch a Degree of Weakneſs, that it ſhall not be able to make any great Reſiſtance. More than half an Ocean of Water flows into the Sea every Day, from the Rivers of the Earth, if you take them altogether. This I ſpeak upon a moderate Computation. *Ariſtotle* ſays, the Rivers carry more Water into the Sea in the Space of a Year, than would equal in Bulk the whole Globe of the Earth. Nay ſome have ventured to affirm this of one ſingle River, the *Volga*, that runs into the *Caſpian* Sea. 'Tis a great River indeed, and hath ſeventy Mouths; and ſo it had need have, to diſgorge a Maſs of Water equal to the Body of the Earth, in a Year's Time. But we need not take ſuch high Meaſures; there are at leaſt an hundred great Rivers that flow into the Sea from ſeveral Parts of the Earth, Iſlands and Continents, beſides ſeveral thouſands of leſſer ones; let us ſuppoſe theſe, all together, to pour as much Water into the Sea-Channel every Day, as is equal to half the Ocean: And we ſhall be eaſily convinced of the Reaſonableneſs of this Suppoſition, if we do but examine the daily Expence of one River, and by that make

make an Eſtimate of the reſt. This we find calculated to our Hands in the River *Po*, in *Italy*; a River of much what the ſame Bigneſs with our *Thames*, and diſburthens itſelf into the Gulph of *Venice*. *Baptiſta Riccioli* hath computed how much Water this River diſcharges in an Hour, *viz.* 18000000 cubical Paces of Water, and conſequently 432000000 in a Day; which is ſcarce credible to thoſe that do not diſtinctly compute it. Suppoſe then an hundred Rivers as great as this, or greater, to fall into the Sea from the Land; beſides thouſands of leſſer, that pay their Tribute at the ſame Time into the great Receipt of the Ocean: Theſe all taken together, are capable to renew the Sea twice in every four and twenty Hours. Which Suppoſitions being admitted, if by a great and laſting Drought theſe Rivers were dried up, or the Fountains from whence they flow, what would then become of that vaſt Ocean, that before was ſo formidable to us?

'Tis likely, you will ſay, theſe great Rivers cannot be dried up, though the little ones may; and therefore we muſt not ſuppoſe ſuch an univerſal Stop of Waters, or that they will all fail, by any Drought whatſoever. But great Rivers being made up of little ones, if theſe fail, thoſe muſt be diminiſhed, if not quite drained and exhauſted. It may be, all Fountains and Springs do not proceed from the ſame Cauſes, or the ſame Original; and ſome are much more copious than others: For ſuch Differences, we will allow what is due; but ſtill the Dryneſs of the Air and of the Earth continuing, and all the Sources and Supplies of Moiſture, both from above and from below, being leſſened, or wholly diſcontinued, a

general Decay of all Fountains and Rivers muſt neceſſarily follow, and conſequently of the Sea, and of its Fullneſs, that depends upon them; and that's enough for our preſent Purpoſe.

The firſt Step towards the Conſumption of the Ocean, will be the Diminution or Suſpenſion of the Rivers that run into it; the next will be an Evacuation by ſubterraneous Paſſages; and the laſt, by Eruptions of Fires in the very Channel of it, and in the Midſt of the Waters. As for ſubterraneous Evacuations, we cannot doubt but that the Sea hath Outlets at the Bottom of it, whereby it diſcharges that vaſt Quantity of Water that flows into it every Day; and that could not be diſcharged ſo faſt as it comes from the wide Mouths of the Rivers, by Percolation, or ſtraining through the Sands. Seas alſo communicate with one another by theſe internal Paſſages; as is manifeſt from thoſe particular Seas that have no external Outlet, or Iſſue, though they receive into them many great Rivers, and ſometimes the Influx of other Seas. So the *Caſpian* Sea receives not only *Vulga*, which we mentioned before, but ſeveral other Rivers, and yet hath no viſible Iſſue for its Waters. The *Mediterranean* Sea, beſides all the Rivers it receives, hath a Current flowing into it, at either End, from other Seas; from the *Atlantic* Ocean at the Streights of *Gibraltar*, and from the *Black Sea* above *Conſtantinople*; and yet there is no Paſſage above Ground, or viſible Derivation of the *Mediterranean* Waters out of their Channel; which ſeeing they do not overfill, nor overflow the Banks, 'tis certain they muſt have ſome ſecret Conveyances into the Bowels of the Earth, or

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ſubterraneous Communication with other Seas. Laſtly, from the Whirlpools of the Sea, that ſuck in Bodies that come within their Reach, it ſeems plainly to appear, by that Attraction and Abſorption, that there is a Deſcent of Waters in thoſe Places.

Wherefore when the Current of the Rivers into the Sea is ſtopped, or in a great Meaſure diminiſhed; the Sea continuing to empty itſelf by theſe ſubterraneous Paſſages, and having little or none of thoſe Spplies that it uſed to have from the Land, it muſt needs be ſenſibly leſſened and both contract it Channel into a narrower Compaſs, and alſo have leſs Depth in the Waters that remain. And in the laſt Place, we muſt expect fiery Eruptions in ſeveral Parts of the Sea Channel, which will help to ſuck up, or evaporate the remaining Waters. In the preſent State of Nature there have been ſeveral Inſtances of ſuch Eruptions of Fire from the Bottom of the Sea; and in that laſt State of Nature, when all Things are in a Tendency to Inflammation, and when Earthquakes and Eruptions will be more frequent every where, we muſt expect them alſo more frequently by Sea, as well as by Land. 'Tis true, neither Earthquakes nor Eruptions can happen in the Middle of the great Ocean, or in the deepeſt Abyſs, becauſe there are no Cavities, or Mines below it, for the Vapours and Exhalations to lodge in: But it is not ſo much of the Sea-Channel that is ſo deep; and in other Parts, eſpecially in Streights, and near Iſlands, ſuch Eruptions, like Sea-Vulcano's, have frequently happened, and new Iſlands have been made by ſuch fiery Matter thrown up from the Bottom of

the Sea. Thus, they ſay, thoſe Iſlands in the *Mediterranean*, called the *Vulcanian Iſlands*, had their Original, being Matter caſt up from the Bottom of the Sea, by the Force of Fire, as new Mountains ſometimes are raiſed upon the Earth. Another Iſland in the *Archipelago* had the ſame Original; whereof *Strabo* gives an Account, *Lib.* 1. *The Flames*, he ſays, *ſprung up through the Waters four Days together, ſo as the whole Sea was hot and burning; and they raiſed by Degrees, as with Engines, a Maſs of Earth, which made a new Iſland, twelve Furlongs in Compaſs.* And in the ſame *Archipelago*, Flames and Smoke have ſeveral times (particularly in the Year 1650) riſen out of the Sea, and filled the Air with ſulphureous Scents and Vapours. In like Manner in the Iſland of St. *Michael*, one of the *Tercera's*, there have been, of later Years, ſuch Eructations of Fire and Flames, ſo ſtrong and violent, that at the Depth of a hundred and ſixty Fathoms, they forced their Way through the midſt of the Waters, from the Bottom of the Sea into the open Air, as has been related by thoſe that were Eye-witneſſes.

In theſe three Ways, I conceive, the great Force of the Sea will be broken, and the mighty Ocean reduced to a ſtanding Pool of putrid Waters, without Vent, and without Recruits. But there will ſtill remain, in the Midſt of the Channel, a great Maſs of troubled Liquors, like Dregs in the Bottom of the Veſſel; which will not be drunk up, till the Earth be all on Fire, and Torrents of melted and ſulphureous Matter flow from the Land, and mingle with this dead Sea. But let us now leave the Sea in this hum-

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ble Poſture, and go on to attack the Rocks and Mountains, which ſtand next in our Way.

See how ſcornfully they look down upon us, and bid Defiance to all the Elements; they have borne the Thunder and Lightning of Heaven, and all the Artillery of the Skies, for innumerable Ages; and do not fear the Crackling of Thorns and of Shrubs that burn at their Feet: Let the Towns and Cities of the Earth, ſay they, be laid in Aſhes; let the Woods and Foreſts blaze away, and the fat Soil of the Earth fry in its own Greaſe; theſe Things will not effect us; we can ſtand naked in the midſt of a Sea of Fire, with our Roots as deep as the Foundations of the Earth, and our Heads above the Clouds of the Air. Thus they proudly defy Nature; and it muſt be confeſſed, that theſe, being, as it were, the Bones of the Earth, when the Body is burning, will be the laſt conſumed; and I am apt to think, if they could keep in the ſame Poſture they ſtand in now, and preſerve themſelves from falling, the Fire could never get an entire Power over them. But Mountains are generally hollow, and that makes them ſubject to a double Caſualty; firſt, of Earthquakes; ſecondly, of having their Roots eaten away by Water or by Fire; but by Fire eſpecially in this Caſe: For we ſuppoſe there will be innumerable ſubterraneous Fires ſmothering under Ground, before the general Fire breaks out: and theſe by corroding the Bowels of the Earth, will make it more hollow and more ruinous; and when the Earth is ſo far diſſolved, that the Cavities within the Mountains are filled with Lakes of Fire, then the Mountains will ſink, and fall into thoſe boiling

ing Cauldrons, which in Time will diſſolve them, though they were as hard as Adamant.

There is another Engine that will tear the Earth with great Violence, and rend in Pieces whatſoever is above or about thoſe Parts of it; and that is the Element of Water, ſo gentle in it ſelf when undiſturbed: But it is found by Experience, that when Water falls into liquid Metals, it flies about with an incredible Impetuoſity, and breaks or bears down every Thing that would ſtop its Motion and Expanſion. This Force I take to come from the ſudden and ſtrong Rarefaction of its Parts, which make a Kind of Exploſion, when it is ſudden and vehement; and this is one of the greateſt Forces we know in Nature: Accordingly I am apt to think, that the marvellous Force of Vulcano's, when they throw out Lumps of Rocks, great Fragments of the Earth, and other heavy Bodies, to ſuch a vaſt Height and Diſtance, that it is done by this Way of Exploſion: And that Exploſion made by the ſudden Rarefaction of Sea Waters, that fall into Pans or Receptacles of molten Ore and ardent Liquors, within the Cavities of the Mountain; and thereupon follow the Noiſes, Roarings, and Eruptions of thoſe Places. It is obſerved, that Vulcano's are in Mountains, and generally, if not always, near the Sea; and when its Waters, by ſubterraneous Paſſages, are driven under the Mountain, either by a particular Wind, or by a great Agitation of the Waves, they meet there with Metals and fiery Minerals diſſolved; and are immediately, according to our Suppoſition, rarified, and, by way of Exploſion, fly out at the Mouth or Funnel of the Mountain, bearing before

fore them whatſoever ſtands in their Way. Whether this be a true Account, or no, of the preſent Vulcano's and their Eruptions, it is manifeſt that ſuch Caſes as we have mentioned, will happen in the Conflagration of the Earth, and that ſuch Eruptions or Diſruptions of the Earth will follow thereupon: and that theſe will contribute very much to the ſinking of Mountains, the ſplitting of Rocks, and the bringing of all ſtrong Holds of Nature under the Power of the general Fire.

To conclude this Point: The Mountains will all be brought low, in that State of Nature either by Earthquakes or ſubterraneous Fires: *Every Valley ſhall be exalted, and every Mountain and Hill ſhall be made low, Iſa.* xl. 4. Which will be literally true at the ſecond Coming of our Saviour, as it was figuratively applied to his firſt Coming, *Luke* iii. 5. Now, being once levelled with the reſt of the Earth, the Queſtion will only be, how they ſhall be diſſolved? But there is no terreſtrial Body indiſſolvable to Fire: if it have a due Strength and Continuance, and this laſt Fire will have both, in the higheſt Degrees; ſo that it cannot but be capable of diſſolving all elementary Compoſitions, how hard or ſolid ſoever they be.

It is true, theſe Mountains and Rocks, as I ſaid before, will have the Privilege to be the laſt deſtroyed. Theſe, with the deep Parts of the Sea, and the polar Regions of the Earth, will undergo a ſlower Fate, and be conſumed more leiſurely. The Action of the laſt Fire may be diſtinguiſhed into two Times, or two Aſſaults; the firſt Aſſault will carry off all Mankind, and

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all the Works of the Earth that are eaſily combuſtible; and this will be done with a quick and ſudden Motion. But the ſecond Aſſault, being employed about the Conſumption of ſuch Bodies, or ſuch Materials, as are not ſo eaſily ſubjected to Fire, will be of long Continuance, and the Work of ſome Years. And it is fit it ſhould be ſo; that this flaming World may be viewed and conſidered by the neighbouring Worlds about it, as a dreadful Spectacle, and Monument of God's Wrath againſt diſloyal, and diſobedient Creatures. That by this Example, now before their Eyes, they may think of their own Fate, and what may befal them, as well as another Planet of the ſame Elements and Compoſition.

Thus much for the Rocks and Mountains; which, you ſee, according to our Hypotheſis, will be levelled, and the whole Face of the Earth reduced to Plainneſs and Equality; nay, which is more, melted and diſſolved into a Sea of liquid Fire. And becauſe this may ſeem a Paradox, being more than is uſually ſuppoſed, or taken notice of, in the Doctrine of the Conflagration, it will not be improper, in this Place, to give an Account, wherein our Idea of the Conflagration, and its Effects, differs from the common Opinion, and the uſual Repreſentation of it. It is commonly ſuppoſed, that the Conflagration of the World is like the Burning of a City, where the Walls and Materials of the Houſes are not melted down, but ſcorched, inflamed, demoliſhed and made uninhabitable: So they think in the burning of the World, ſuch Bodies, or ſuch Parts of Nature, as are fit Fewel for the Fire, will be inflamed, and, it may be, conſumed, or reduced

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to Smoke and Aſhes; but other Bodies, that are not capable of Inflammation, will only be ſcorch'd and defac'd, the Beauty and Furniture of the Earth ſpoiled, and by that means, ſay they, it will be laid waſte and become uninhabitable. This ſeems to me a very ſhort and imperfect Idea of the Conflagration; neither agreeable to Scripture, nor to the Deductions that may be made from Scripture. We therefore ſuppoſe that this is but half the Work; this deſtroying of the outward Garniture of the Earth, is but the firſt Onſet, and that the Conflagration will end in a Diſſolution and Liquefaction of the Elements and all the exterior Region of the Earth; ſo as to become a true Deluge of Fire, or a Sea of Fire overſpreading the whole Globe of the Earth. This State of the Conflagration, I think, may be plainly proved; partly by the Expreſſions of Scripture concerning it, and partly from the *Renovation* of the Earth that is to follow upon it. Saint *Peter*, who is our chief Guide in the Doctrine of the Conflagration, ſays, 2 *Pet.* iii. 10, 11. *The Elements will be melted with fervent Heat*; beſides burning up the Works of the Earth. Then adds, *Seeing all theſe Things ſhall be diſſolved*, &c. Theſe Terms of *Liquefaction* and *Diſſolution* cannot, without Violence, be reſtrained to ſimple Devaſtation, and ſuperficial Scorching. Such Expreſſions carry the Work a great deal further, even to that full Senſe which we propoſe. Beſides, the Prophets often ſpeak of the melting of the Earth, or of the Hills and Mountains, at the Preſence of the Lord, in the Day of his Wrath, *Iſa.* xxxiv. 3, 4. & xliv. 1, 2. *Nah.* i. 5. *Pſal.* xcvii. 5. And Saint *John* (*Apoc.*

xv. 2.) tells us of a *Sea of Glaſs mingled with Fire*; where the Saints ſtood, ſinging the Song of *Moſes*, and triumphing over their Enemies, the ſpiritual *Pharaoh* and his Hoſt, that were ſwallowed up in it. The *Sea of Glaſs*, muſt be a Sea of *molten* Glaſs; it muſt be fluid, not ſolid, if a Sea; neither can a ſolid Subſtance be ſaid to be *mingled with Fire*, as this was. And to this anſwers the *Lake of Fire and Brimſtone*, which the Beaſt and falſe Prophet were thrown into alive, *Apoc.* xix. 20. Theſe all refer to the End of the World, and the laſt Fire, and alſo plainly imply, or expreſs rather, that State of Liquefaction which we ſuppoſe and aſſert.

Furthermore, the *Renovation* of the World, or the *New Heaven* and *New Earth*, which St. *Peter*, out of the Prophets, tells us ſhall ſpring out of theſe that are burnt and diſſolved, do ſuppoſe this Earth reduced into a fluid Chaos, that it may lay a Foundation for a ſecond World. If you take ſuch a Skeleton of an Earth, as your ſcorching Fire would leave behind it; where the Fleſh is torn from the Bones, and the Rocks and Mountains ſtand naked, and ſtaring upon you; the Sea, half empty, gaping at the Sun, and the Cities all in Ruins, and in Rubbiſh; how would you raiſe a new World from this? And a World fit to be an *Habitation for the Righteous?* For ſo St. *Peter* makes that to be, which is to ſucceed after the Conflagration, 2 *Pet.* iii. 13. And a World alſo *without a Sea?* So St. *John* deſcribes the new Earth he ſaw, *Apoc.* xxi. 1. As theſe Characters do not agree to the preſent Earth, ſo neither would they agree to *your* future one; for if that dead Lump could revive and become habitable

bitable again, it would however retain all the Imperfections of the former Earth, beſides ſome Scars, and Deformity of its own. Wherefore, if you would caſt the Earth into a new, and better Mould, you muſt firſt melt it down; and the laſt Fire, being as a *Refiner*'s Fire, will make an Improvement in it, both as to Matter and Form. To conclude, it muſt be reduced into a fluid Maſs, in the Nature of a Chaos, as it was at firſt; but this laſt will be a fiery Chaos, as that was watery; and from this State it will emerge again into a Paradiſaical World. But this being the Subject of the following Book, we will diſcourſe no more of it in this Place.

CHAP. X.

Concerning the Beginning and Progreſs of the Conflagration, what Part of the Earth will firſt be burnt. The Manner of the future Deſtruction of Rome, *according to prophetical Indications. The laſt State and Conſummation of the general Fire.*

HAving removed the chief Obſtructions to our Deſign, and ſhewed a Method for weakning the Strength of Nature, by draining the Trench, and beating down thoſe Bulwarks, wherein ſhe ſeems to place her greateſt Confidence: We muſt now go to Work; making Choice of the weakeſt Part of Nature for our firſt At-

Attack, where the Fire may be the eaſieſt admitted, and the beſt maintained, and preſerved.

And for our better Direction, it will be of Uſe to conſider what we noted before, *viz.* That the Conflagration is not a pure *natural Fatality*, but a *mixed Fatality*; or a divine Judgment ſupported by natural Cauſes. And if we can find ſome Part of the Earth, or of the Chriſtian World, that hath more of theſe natural Diſpoſitions to Inflammation than the reſt; and is alſo repreſented by Scripture as a more peculiar Object of God's Judgments at the Coming of our Saviour, we may juſtly pitch upon that Part of the World, as firſt to be deſtroyed: Nature and Providence conſpiring to make that the firſt Sacrifice to this fiery Vengeance.

Now as to natural Diſpoſitions, in any Country or Region of the Earth, to be ſet on Fire, they ſeem to be chiefly theſe two; Sulphureouſneſs of the Soil, and, an hollow mountainous Conſtruction of the Ground. Where theſe two Diſpoſitions meet in the ſame Tract or Territory (the one as to the Quality of the Matter, and the other as to the Form) it ſtands like a Pile of fit Materials, ready ſet to have the Fire put to it. And as to divine Indications where this general Fire will begin, the Scripture points to the Seat of Antichriſt, whereſoever that is, for the Beginning of it. The Scripture, I ſay, points at this two Ways: Firſt, In telling us that our Saviour at his coming *in Flames of Fire ſhall conſume the wicked One, the Man of Sin, the Son of Perdition, with the Spirit of his Mouth, and ſhall deſtroy him with the Brightneſs of his Preſence,* 2 Theſſ.

2 Theſſ. i. 7. chap. ii. 8. Secondly, under the Name of *Myſtical Babylon*; which is allowed by all to be the Seat of Antichriſt, and by Scripture always condemned to the Fire. This we find in plain Words aſſerted by Saint *John*, in the xviiith Chapter of his *Revelations* (Verſes 8, 19.) and in the xixth (Verſe 3.) under the Name of the *Great Whore*; which is the ſame City, and the ſame Seat, according to the Interpretation of Scripture it ſelf, (Ch. xvii, xviii.) And the Prophet *Daniel*, when he had ſet the *Antient of Days* upon his fiery Throne, ſays, *The Body of the Beaſt was given to the burning Flame*, Dan. vii. 9, 10, 11. Which I take to be the ſame Thing with what St. *John* ſays afterwards, (*Apoc.* xix. 20) *The Beaſt and the falſe Prophet, were caſt alive into a Lake of Fire, burning with Brimſtone*, By theſe Places of Scripture it ſeems manifeſt, that Antichriſt, and the Seat of Antichriſt, will be conſumed with Fire, at the Coming of our Saviour. And it is very reaſonable and decorous, that the grand Traytor and Head of the Apoſtacy, ſhould be made the firſt Example of the divine Vengeance.

Thus much being allowed from Scripture, let us now return to Nature again; to ſeek out that Part of the Chriſtian World, that from its own Conſtitution is moſt ſubject to burning; by the Sulphureouſneſs of its Soil, and its fiery Mountains and Caverns. This we ſhall eaſily find to be the *Roman Territory*, or the Country of *Italy*: Which, by all Accounts, antient and modern, is a Store-houſe of Fire; as if it was condemned to that Fate by God and Nature, and to be an Incendiary, as it were, to the reſt of the World.

And ſeeing *Myſtical Babylon*, the Seat of Anti-chriſt, is the ſame *Rome*, and its Territory, as it is underſtood by moſt Interpreters of former, and latter Ages; you ſee both our Lines meet in this Point; and, that there is Fairneſs, on both Hands, to conclude, that at the glorious Appearance of our Saviour, the Conflagration will begin at the City of *Rome*, and the *Roman* Territory.

Nature hath ſaved us the Pains of kindling a Fire in thoſe Parts of the Earth; for, ſince the Memory of Man, there have always been ſubterraneous Fires in *Italy*. And the *Romans* did not preſerve their *Veſtal* Fire with more Conſtancy, than Nature hath done her fiery Mountains in ſome Part or other of that Territory. Let us then ſuppoſe, when the fatal Time draws near, all theſe burning Mountains to be filled and repleniſhed with fit Materials for ſuch a Deſign; and when our Saviour appears in the Clouds, with an Hoſt of Angels, that they all begin to play, as Fire-works, at the triumphal Entry of a Prince. Let *Veſuvius*, *Ætna*, *Strongyle*, and all the Vulcanian Iſlands, break out into Flames; and by the Earthquakes, which then will rage, let us ſuppoſe new Eruptions, or new Mountains opened in the *Apennines*, and near to Rome; and to vomit out Fire in the ſame Manner as the old *Vulcano*'s. Then let the ſulphureous Ground take Fire; and ſeeing the Soil of that Country, in ſeveral Places, is ſo full of Brimſtone, that the Steams and Smoke of it viſibly riſe out of the Earth; we may reaſonably ſuppoſe, that it will burn openly, and be inflamed, at that Time. Laſtly, the Lightnings of the Air, and the flaming Streams of the melting Skies, will mingle

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and join with theſe Burnings of the Earth; and theſe three Cauſes meeting together, as they cannot but make a dreadful Scene, ſo they will eaſily deſtroy and conſume whatſoever lies within the Compaſs of their Fury.

Thus you may ſuppoſe the Beginning of the general Fire: And it will be carried on by like Cauſes, though in leſſer Degrees, in other Parts of the Earth: But as to *Rome*, there is ſtill, in my Opinion, a more dreadful Fate that will attend it; namely, to be abſorp'd, or ſwallowed up, in a Lake of Fire and Brimſtone, after the Manner of *Sodom* and *Gomorrah*. This, in my Judgment, will be the Fate and Concluſion of *Myſtical Babylon*, to ſink as a great Mill-ſtone into the Sea, and never to appear more. Hear what the Prophet ſays, *A mighty Angel took up a Stone, like a great Mill-ſtone, and caſt it into the Sea, ſaying, Thus with Violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all*, Apoc. xviii. 21. Simply to be burnt, does not at all anſwer to this Deſcription of its periſhing, *by ſinking like a Mill-ſtone into the Sea, and never appearing more*, nor of *not having its Place ever more found*; that is, leaving no Remains or Marks of it. A city that is only burnt, cannot be ſaid to *fall like a Mill-ſtone into the Sea*; or, that it can *never more be found*; for after the Burning of a City, the Ruins ſtand, and its Place is well known: Wherefore, in both Reſpects, beſides this exterior Burning, there muſt be an Abſorption of this *Myſtical Babylon*, the Seat of the Beaſt, and thereupon a total Diſappearance of it. This alſo agrees with the Suddenneſs of the Judgment, which is a re-

peated Character of it, *Chap.* xviii. 8, 10, 17, 19. Now what kind of Abſorption this will be, into what, and in what Manner, we may learn from what St. *John* ſays afterwards, *Chap.* xix. 20. *The Beaſt and the falſe Prophet were caſt alive into a Lake of Fire and Brimſtone.* You muſt not imagine, that they ware bound Hand and Foot, and ſo thrown Headlong into this Lake; but they were ſwallowed up alive, they and theirs, as *Corah* and his Company; or, to uſe a plainer Example, after the Manner of *Sodom* and *Gomorrah*, which periſhed by Fire, and at the ſame Time ſunk into the *Dead Sea*, or a Lake of Brimſtone.

This was a lively Type of the Fate of *Rome*, or *Myſtical Babylon:* And 'tis fit it ſhould reſemble *Sodom*, as well in its Puniſhment, as in its Crimes. Neither is it a hard Thing to conceive how ſuch an Abſorption may come to paſs, that being a Thing ſo uſual in Earthquakes, and Earthquakes being ſo frequent in that Region. And laſtly, That this ſhould be, after the Manner of *Sodom*, turned into a Lake of Fire, will not be at all ſtrange, if we conſider, that there will be many ſubterraneous Lakes of Fire at that Time, when the Bowels of the Earth begin to melt, and the Mountains ſpew out Streams of liquid Fire. The ground therefore being hollow and rotten in thoſe Parts, when it comes to be ſhaken with a mighty Earthquake, the Foundations will ſink, and the whole Frame fall into an Abyſs of Fire below, as a Mill-ſtone into the Sea. And this will give Occaſion to that Cry, *Babylon the Great is fallen, is fallen,* and ſhall never more be found.

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This ſeems to be a probable Account, according to Scripture and Reaſon, of the Beginning of the general Fire, and of the particular Fate of *Rome*. But it may be propoſed here, as an Objection againſt this Hypotheſis, that the *Mediterranean* Sea, lying all along the Coaſt of *Italy*, muſt needs be a ſufficient Guard to that Country againſt the Invaſion of Fire, or at leaſt muſt needs extinguiſh it, before it can do much miſchief there, or propagate itſelf into other Countries. I thought we had in a good Meaſure prevented this Objection before, by ſhewing how the Ocean would be diminiſhed before the Conflagration, and eſpecially the Arms and *Sinus*'s of the Ocean; and of theſe none would be more ſubject to this Diminution, than the *Mediterranean*; for, receiving its Supplies from the *Ocean* and the *Black Sea*, if theſe came to ſink in their Channels they would not riſe ſo high, as to be capable to flow into the *Mediterranean* at either End; and theſe Supplies being cut off, it would ſoon empty itſelf ſo far, partly by Evaporation; and partly by ſubterraneous Paſſages, as to ſhrink from all its Shores, and become only a ſtanding Pool of Water in the Middle of the Channel: Nay, 'tis poſſible, by Floods of Fire deſcending from the many Vulcano's upon its Shores, it might itſelf be converted into a Lake of Fire, and rather help than obſtruct the Progreſs of the Conflagration.

It may indeed be made a Queſtion, Whether this fiery Vengeance upon the Seat of Antichriſt will not precede the general Conflagration, at ſome Diſtance of Time, as a Fore-runner and Fore-warner to the World, that the reſt of the People may have Space to repent; and particu-

larly the *Jews*, being Spectators of this Tragedy, and of the miraculous Appearance of our Saviour, may ſee the Hand of God in it, and be convinced of the Truth and divine Authority of the Chriſtian Religion: I ſay, this Suppoſition would leave Room for theſe and ſome other Prophetick Scenes, which we know not well where to place; but ſeeing *The Day of the Lord* is repreſented in Scripture, as one entire Thing, without Interruption or Diſcontinuation, and that it is to begin with the Deſtruction of Antichriſt, we have Warrant enough to purſue the reſt of the Conflagration from this Beginning and Introduction.

Let us then ſuppoſe the ſame Preparations made in the other Parts of the Earth to continue the Fire; for the Conflagration of the World being a Work of Providence, we may be ſure ſuch Meaſures are taken, as will effectually carry it on, when once begun. The Body of the Earth will be looſened and broken by Earthquakes, the more ſolid Parts impregnated with Sulphur, and the Cavities filled with unctuous Fumes and Exhalations, ſo as the whole Maſs will be but as one great Funeral-Pile, ready built, and wanting nothing but the Hand of a deſtroying Angel to give it Fire. I will not take up me to determine which Way this devouring Enemy would ſteer his Courſe from *Italy*, or in what Order he will advance and enter the ſeveral Regions of our Continent; that would be an Undertaking as uncertain as uſeleſs: But we cannot doubt of his Succeſs, which Way ſoever he goes; unleſs where the Channel of the Ocean may chance to ſtop him: But as to that, we allow, that different Continents may have different Fires: not propa-

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gated from one to another, but of diſtinct Sources and Originals; and ſo likewiſe in remote Iſlands; and therefore no long Paſſage, or Trajection, will be required from Shore to Shore: And even the Ocean itſelf will, at length, be as fiery as any Part of the Land; but that, with its Rocks, like Death, will be the laſt Thing ſubdued.

As to the animate World, the Fire will overrun it with a ſwift and rapid Courſe, and all living Creatures will be ſuffocated, or conſumed, at the firſt Aſſault; and at the ſame Time all the Beauty of the Fields, and the External Decorations of Nature will be defaced: Then the Cities and the Towns, and all the Works of Man's Hands, will burn like Stubble before the Wind. Theſe will ſoon be diſpatched; but the great Burthen of the Work ſtill remains; which is, that *Liquefaction* we mentioned before, or a *melting Fire*, much more ſtrong and vehement than theſe tranſient Blazes, which do but ſweep the Surface of the Earth. This Liquefaction, I ſay, we proved before out of Scripture, as the laſt State of the fiery Deluge, *Chap.* IX. And 'tis this which at length will make the Sea itſelf a *Lake of Fire and Brimſtone*; when, inſtead of Rivers of Waters which uſed to flow into it from the Land, there comes Streams and Rivulets of ſulphureous Liquors, and purulent melted Matter, which following the Tract of their natural Gravity, will fall into this great Drain of this Earth; upon which Mixture, the remaining Parts of ſweet Water will ſoon evaporate, and the Salt mingling with the Sulphur, will make a Dead Sea, an *Aſphaltites*, a Lake of *Sodom*, a Cup of the Dregs of the Wine of the Fierceneſs of God's Wrath.

We noted before two remarkable Effects of the *burning Mountains*, which would contribute to the Conflagration of the World, and gave Inſtances of both in former Eruptions of *Ætna* and *Veſuvius*; one was, of thoſe Balls, or Lumps of Fire, which they throw about in the Time of their Rage; and the other, of thoſe Torrents of liquid Fire, which rowl down their Sides to the next Seas or Valleys. In the firſt Reſpect, theſe Mountains are ſo many Batteries, planted, by Providence, in ſeveral Parts of the Earth, to fling thoſe fiery Bombs into ſuch Places, or ſuch Cities, as are marked out for Deſtruction; and, in the ſecond Reſpect, they are to dry up the Waters, and the Rivers, and the Sea itſelf, when they fall into its Channel, *Annal. Sic. dec.* 1. *l.* 2. *c.* 4. *T. Fazellas*, a *Sicilian*, who writ the Hiſtory of that Iſland, tells us of ſuch a River of Fire (upon an Eruption of *Ætna)* near twenty-eight miles long, reaching from the Mountain to Port *Longina*; and might have been much longer, if it had not been ſtopped by the Sea. Many ſuch as theſe, and far greater, we ought in Reaſon to imagine, when all the Earth begins to melt, and to ripen towards a Diſſolution: It will then be full of theſe ſulphureous Juices, as Grapes with Wine; and theſe will be ſqueezed out of the Earth into the Sea, as out of a Wine-preſs into the Receiver, to fill up that Cup, as we ſaid before, *with the Wine of the Fierceneſs of God's Wrath.*

If we may be allowed to bring prophetical Paſſages of Scripture to a natural Senſe, as doubtleſs ſome of thoſe muſt that reſpect the End of the World; theſe Phraſes which we have now

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ſuggeſted, of the *Wine-preſs of the Wrath of God*, Apoc. xiv. 10, 19. *Ch.* xvi. 19. *Ch.* xix. 15. *Drinking the Fierceneſs of his Wine, poured, without Mixture, into the Cup of his Indignation*; with Expreſſions of the like Nature, that occur ſometimes in the old Prophets, but eſpecially in the *Apocalypſe*: Theſe, I ſay, might receive a full and emphatical Explication from this State of Things which now lies before us. I would not exclude any other Explication of leſs Force, as that of alluding to the *bitter Cup*, or *mixt Potion*, that uſed to be given to Malefactors: But that, methinks, is a low Senſe, when applied to theſe Places in the *Apocalypſe*. That theſe Phraſes ſignify God's remarkable Judgments, all allow; and here they plainly relate to the End of the World, to the laſt Plagues, and the laſt of the laſt Plagues, *Chap.* xvi. 19. Beſides, the Angel that preſided over this Judgment, is ſaid to be an Angel that *had Power over Fire*; and thoſe who are to drink this Potion are ſaid to be *tormented with Fire and Brimſtone*, Chap. xiv. 10. This preſiding Angel ſeems to be our Saviour himſelf (*Chap.* xix. 15.) who, when he comes to execute Divine Vengeance upon the Earth, gives his Orders in theſe Words, *Gather the Cluſters of the Vine of the Earth, for her Grapes are fully ripe*, Ch. xiv. 18, 19. And thereupon the deſtroying Angel *thruſt in his Sickle into the Earth, and gathered the Vine of the Earth, and caſt it into the great Wine-preſs of the Wrath of God.* And this made a Potion *compounded of ſeveral Ingredients, but not diluted with Water*; Τῦ κεκερασμένυ ἀκράτυ, (Ch. xiv. 10.) and was indeed a Potion of Fire and Brimſtone, and all burning Materials

terials mixt together. The Similitudes of Scripture are ſeldom nice and exact, but rather bold, noble and great; and according to the Circumſtances which we have obſerved, this *Vineyard* ſeems to be the *Earth*, and this *Vintage* the End of the World; the preſſing of the *Grapes* into the Cup or Veſſel that receives them, the Diſtillation of burning Liquors from all Parts of the Earth into the Trough of the Sea; and that Lake of red Fire, the Blood of thoſe Grapes ſo flowing into it.

'Tis true, this Judgment of the Vintage and Wine-preſs, and the Effects of it, ſeem to aim more eſpecially at ſome particular Region of the Earth, *Chap.* xiv. 20. And I am not againſt that, provided the Subſtance of the Explication be ſtill retained, and the univerſal Sea of Fire be that which follows in the next Chapter, under the Name of a *Sea of Glaſs, mingled with Fire*, Ch. xvi. 2. This, I think, expreſſes the higheſt and complete State of the Conflagration; when the Mountains are fled away, and not only ſo, but the exterior Region of the Earth quite diſſolved, like Wax before the Sun: The Channel of the Sea filled with a Maſs of fluid Fire, and the ſame Fire overflowing all the Globe, and covering the whole Earth, as the Deluge, or the firſt Abyſs. Then will the triumphal Songs and Hallelujahs be ſung for the Victories of the Lamb over all his Enemies, and over Nature itſelf, *Apoc.* xv. 3, 4. *Great and marvellous are thy Works, Lord God Almighty: Juſt and true are thy Ways, thou King of Saints. Who ſhall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all Nations ſhall come and worſhip before thee; for thy Judgments are made manifeſt.*

CHAP.

CHAP. XI.

An Account of thoſe extraordinary Phænomena and Wonders in Nature, that, according to Scripture, will precede the Coming of Chriſt, and the Conflagration of the World.

IF we reflect upon the Hiſtory of burning Mountains, we cannot but obſerve, that, before their Eruptions, there are uſually ſome Changes in the Earth, or in the Air, in the Sea, or in the Sun itſelf, as Signs and Forerunners of the enſuing Storm. We may then eaſily conclude that when the laſt great Storm is a coming, and all the Vulcano's of the Earth ready to burſt, and the Frame of the World to be diſſolved, there will be previous Signs, in the Heavens, and on the Earth, to introduce this tragical Fate: Nature cannot come to that Extremity, without ſome Symptoms of her Illneſs, nor die ſilently without Pangs or Complaint. But we are naturally heavy of Belief, as to Futurities, and can ſcarce fancy any other Scenes, or other State of Nature, than what is preſent, and continually before our Eyes: We will therefore, to cure our Unbelief, take Scripture for our Guide, and keep within the Limits of its Predictions.

The Scripture plainly tells us of Signs, of Prodigies, that will precede the Coming of our Saviour, and the End of the World: both in the Heavens, and on the Earth. The Sun, Moon, and Stars, will be diſturbed in their Motion, or Aſpect;

Aſpect; the Earth and the Sea will roar and tremble, and the Mountains fall at his Preſence. Theſe Things both the Prophets and Evangeliſts have told us; but what we do not underſtand, we are ſlow to believe; and therefore thoſe that cannot apprehend how ſuch Changes ſhould come to paſs in the natural World, chuſe rather to allegorize all theſe Expreſſions of Scripture, and to make them ſignify no more than political Changes of Governments, and Empires, and the great Confuſions that will be amongſt the People and Princes of the Earth, towards the End of the World. So that *darkening of the Sun, ſhaking of the Earth*, and ſuch like Phraſes of Scripture, according to theſe Interpreters, are to be underſtood only in a moral Senſe.

And they think they have a Warrant for this Interpretation, from the prophetick Style of the Old Teſtament, where the Deſtruction of Cities, and Empires, and great Princes, is often deſcribed by ſuch Figures, taken from the natural World. So much is true indeed as to the Phraſe of the old Prophets in ſome Places; but I take the true Reaſon and Deſign of that, to be a typical Adumbration of what was intended ſhould literally come to paſs in the great and univerſal Deſtruction of the World; whereof theſe partial Deſtructions were only Shadows and Prefigurations. But to determine this Caſe, let us take the known and approved Rule for interpreting Scripture, *Not to recede from the literal Senſe without Neceſſity*, or where the Nature of the Subject will admit of a literal Interpretation. Now, as to thoſe Caſes in the *Old Teſtament*, Hiſtory and Matter of Fact do ſhew, that they did not come

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to paſs literally, therefore muſt not be ſo underſtood; but as for thoſe that concern the End of the World, as they cannot be determined in that Way, ſeeing they are yet *Future*; ſo neither is there any natural Repugnancy or Improbability that they ſhould come literally to paſs: On the contrary, from the Intuition of that State of Nature, one would rather conclude the Probability or Neceſſity of them; that there may, and muſt be ſuch Diſorders in the external World, before the general Diſſolution. Beſides, if we admit Prodigies in any Caſe, or providential Indications of God's Judgments to come, there can be no Caſe ſuppoſed, wherein it will be more reaſonable or proper to admit them, than when they are to be the Meſſengers of an univerſal Vengeance and Deſtruction.

Let us therefore conſider what Signs Scripture hath taken notice of, as deſtined to appear at that Time, to publiſh, as it were, and proclaim the approaching End of the World; and how far they will admit of a natural Explication, according to thoſe Grounds we have already given, in explaining the Cauſes and Manner of the Conflagration. Theſe Signs are chiefly Earthquakes, and extraordinary Commotions of the Seas. Then the Darkneſs or bloody Colour of the Sun and Moon; the ſhaking of the Powers of Heaven, the Fulgurations of the Air, and the falling of Stars. As to Earthquakes, we have upon ſeveral Occaſions ſhewn, that theſe will neceſſarily be multiplied towards the End of the World; when, by an Exceſs of Drought and Heat, Exhalations will more abound within the Earth; and, from the ſame Cauſes, their Inflammation

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alſo will be more frequent, than in the ordinary State of Nature. And as all Bodies, when dried, become more porous and full of Vacuities, ſo the Body of the Earth will be at that Time: And the Mines or Cavities wherein the Fumes and Exhalations lodge, will accordingly be of greater Extent, open into one another, and continued through long Tracts and Regions; by which Means, when an Earthquake comes, as the Shock will be more ſtrong and Violent, ſo it may reach to a vaſt Compaſs of Ground, and whole Iſlands or Continents be ſhaken at once, when theſe Trains have taken Fire. The Effects alſo of ſuch Concuſſions, will not only affect Mankind, but all the Elements, and the Inhabitants of them.

I do not wonder therefore that frequent and great Earthquakes ſhould be made a Sign of an approaching Conflagration; and the higheſt Expreſſions of the Prophets concerning the *Day of the Lord*, may be underſtood in a literal Senſe, if they be finally referred to the general Deſtruction of the World, and not terminated ſolely upon thoſe particular Countries or People, to whom they are at firſt directed. Hear what *Ezekiel* ſays upon this Subject, *Chap.* xxxviii. 19, 20, 22. *For in my Jealouſy and in the Fire of my Wrath have I ſpoken; ſurely in that Day there ſhall be a great ſhaking in the Land of Iſrael: So that the Fiſhes of the Sea, and the Fowls of the Heaven, and the Beaſts of the Field, and all creeping Things that creep upon the Earth; and all the Men that are upon the Face of the Earth, ſhall ſhake at my Preſence; and the Mountains ſhall be thrown down, and the ſteep Places ſhall fall, and every*

every Wall ſhall fall to the Ground.—And I will rain an everlaſting Rain, and great Hail-ſtones, Fire and Brimſtone. The Prophet *Iſaias* (*Chap.* xxiv. 18, 19, 20.) deſcribes theſe Judgments in Terms as high, and relating to the natural World; *The Windows from on high are open, and the Foundations of the Earth do ſhake. The Earth is utterly broken down, the Earth is clean diſſolved, the Earth is moved exceedingly. The Earth ſhall reel to and fro like a Drunkard, and ſhall be removed like a Cottage, and the Tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again.*

To reſtrain all theſe Things to *Judea*, as their adequate and final Object, is to force both the Words and the Senſe. Here are manifeſt Alluſions and Footſteps of the Deſtruction of the World, and the Diſſolution of the Earth; partly as it was in the Deluge, and partly as it will be in its laſt Ruin, torn, broken, and ſhattered. But moſt Men have fallen into that Error, to fancy both the Deſtructions of the World by Water and Fire, quiet, noiſeleſs Things; executed without any Ruins or Ruptures in Nature: That the Deluge was but a great Pool of ſtill Waters made by the Rains, and Inundation of the Sea; and the Conflagration will be only a ſuperficial Scorching of the Earth, with a running Fire. Theſe are falſe Ideas, and unſuitable to Scripture: For as the Deluge is there repreſented a Diſruption of the Abyſs, and conſequently of the then habitable Earth; ſo the future Combuſtion of it, according to the Repreſentations of Scripture, is to be uſhered in and accompanied with all Sorts of violent Impreſſions upon Nature;

and

and the chief Inſtrument of theſe Violences will will be Earthquakes. Theſe will tear the Body of the Earth, and ſhake its Foundations; rend the Rocks, and pull down the tall Mountains; ſometimes overturn, and ſometimes ſwallow up Towns and Cities; diſturb and diſorder the Elements, and make a general Confuſion in Nature.

Next to Earthquakes, we may conſider the *Roarings of a troubled Sea.* This is another Sign of a dying World. St. *Luke* (*Chap.* xxi. 25, 26, 27.) hath ſet down a great many of them together: Let us hear his Words: *And there ſhall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth Diſtreſs of Nations, with Perplexity; the Sea and the Waves roaring. Mens Hearts failing them for fear, and for looking after thoſe Things which are coming on the Earth; for the Powers of Heaven ſhall be ſhaken. And then ſhall they ſee the Son of Man coming in a Cloud, with Power and great Glory,* &c. As ſome would allegorize theſe Signs, which we noted before; ſo others would confine them to the Deſtruction of *Jeruſalem.* But it is plain, by this *Coming of the Son of Man in the Clouds,* and the *Redemption of the Faithful,* (Verſe 28.) and at the ſame Time the *Sound of the laſt Trumpet,* (Matt. xxiv. 31.) which all relate to the End of the World, that ſomething further is intended than the Deſtruction of *Jeruſalem.* And though there were Prodigies at the Deſtruction of that City and State, yet not of this Force, nor with theſe Circumſtances. It is true, thoſe partial Deſtructions and Calamities, as we obſerved before, of *Babylon, Jeruſalem,* and the *Roman* Empire, being

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Types of an univerſal and final Deſtruction of all God's Enemies, have, in the Pictures of them, ſome of the ſame Strokes, to ſhew they are all from the ſame Hand, decreed by the ſame Wiſdom, foretold by the ſame Spirit; and the ſame Power and Providence that have already wrought the one, will alſo work the other, in due Time, the former being ſtill Pledges, as well as Prefigurations, of the latter.

Let us then proceed in our Explication of this Sign, *the Roaring of the Sea and the Waves*, applying it to the End of the World. I do not look upon this ominous Noiſe of the Sea, as the Effect of a Tempeſt, for then it would not ſtrike ſuch a Terror into the Inhabitants of the Earth, nor make them apprehenſive of ſome great Evil coming upon the World, as this will do; what proceeds from viſible Cauſes, and ſuch as may happen in a common Courſe of Nature, does not ſo much amaze us, nor affright us: Therefore it is more likely theſe Diſturbances of the Sea proceed from below, partly by Sympathy and Revulſions from the Land; by Earthquakes there, and exhauſting the ſubterraneous Cavities of Waters, which will draw again from the Seas what Supplies they can; and partly by Earthquakes in the very Sea it ſelf, with Exhalations and fiery Eruptions from the Bottom of it: Things indeed that happen at other Times, more or leſs; but at this Conjuncture, all Cauſes conſpiring, they will break out with more Violence, and put the whole Body of the Waters into a tumultuary Motion. I do not ſee any Occaſion, at this Time, for high Winds; neither can I think a ſuperficial Agitation of the Waves

would anſwer this Phænomenon; but it is rather from Contorſions in the Bowels of the Ocean, which make it roar, as it were, for Pain. Some Cauſes impelling the Waters one Way, and ſome another, make inteſtine Strugglings, and contrary Motions; from whence proceed unuſual Noiſes, and ſuch a troubled State of the Waters, as does not only make the Sea innavigable, but alſo ſtrikes Terror into all the maritime Inhabitants, that live within the View or Sound of it.

So much for the Earth and Sea. The Face of the Heavens alſo will be changed in divers Reſpects; the Sun and the Moon darkened, or of a bloody or pale Countenance; the celeſtial Powers ſhaken, and the Stars unſettled in their Orbs. As to the Sun and Moon, their Obſcuration or Change of Colour is no more than what happens commonly before the Eruption of a fiery Mountain. *Dion Caſſius*, you ſee, hath taken Notice of it in that Eruption of *Ætna* which he deſcribes; and others upon the like Occaſions in *Veſuvius*. And it is a Thing of eaſy Explication; for, according as the Atmoſphere is more or leſs clear or turbid, the Luminaries are more or leſs conſpicuous; and, according to the Nature of thoſe Fumes, or Exhalations that ſwim in the Air, the Face of the Sun is diſcoloured ſometimes one Way, ſometimes another. You ſee, in an ordinary Experiment, when we look upon one another through the Fumes of Sulphur, we appear pale like ſo many Ghoſts; and in ſome foggy Days, the Sun hangs in the Firmament as a Lump of Blood: And both the Sun and Moon, at their Riſing, when their Light comes to us through the thick Vapours of the Earth, are red

and

and fiery. Theſe are not Changes wrought in the Subſtance of the Luminaries, but in the Modifications of their Light, as it flows to us: For Colours are but Light in a Sort of Diſguiſe; as it paſſes through Mediums of different Qualities, it takes different Forms, but the Matter is ſtill the ſame, and returns to its Simplicity, when it comes again into a pure Air.

Now the Air may be changed and corrupted to a great Degree, though there appear no viſible Change to our Eye. This is manifeſt from infectious Airs, and the Changes of the Air before Storms and Rains, which we feel commonly ſooner than we ſee, and ſome other Creatures perceive much ſooner than we do. It is no Wonder then, if, before this mighty Storm, the Diſpoſitions of the Air be quite altered; eſpecially if we conſider, what we have ſo often noted before, that there will be a great Abundance of Fumes and Exhalations, through the whole Atmoſphere of the Earth, before the laſt Fire breaks out, whereby the Light of the Sun may be tinctured in ſeveral Ways: And laſtly, it may be ſo ordered providentially that the Body of the Sun may contract at that Time ſome Spots, or *Maculæ*, far greater than uſual, and by that Means be really darkened, not to us only, but to all the neighbouring Planets: And this will have a proportionable Effect upon the Moon too, for the Diminution of her Light: So that upon all Suppoſitions, theſe Phænomena are very intelligible, if not neceſſary Forerunners of the Conflagration.

The next Sign given us, is, that the *Powers of Heaven will be ſhaken.* By the Heavens in this

Place is either underſtood the planetary Heavens, or that of the *fixed Stars*; but this latter being vaſtly diſtant from the Earth, cannot be really affected by the Conflagration; nor the Powers of it, that is, its Motion, or the Bodies contained in it, any ways ſhaken or diſordered. But, in Appearance, theſe celeſtial Bodies may ſeem to be ſhaken, and their Motions diſordered; as in a Tempeſt by Night, when the Ship is toſſed with contrary and uncertain Motions, the Heavens ſeem to fluctuate over our Heads, and the Stars to reel to and fro, when the Motion is only in our own Veſſel: So poſſibly the uncertain Motions of the Atmoſphere, and ſometimes of the Earth it ſelf, may ſo vary the Sight and Aſpect of this ſtarry Canopy, that it may ſeem to ſhake and tremble.

But if we underſtand this of the *planetary Heavens*, they may really be ſhaken; Providence either ordering ſome great Changes in the other Planets, previouſly to the Conflagration of our Planet; as, 'tis probable, there was a great Change in *Venus* at the Time of our *Deluge*: Or the great Shakings and Concuſſions of our Globe at that Time, affecting ſome of the neighbouring Orbs, or at leaſt that of the Moon, may cauſe Anomalies and Irregularities in their Motions. But the Senſe that I ſhould pitch upon chiefly for explaining this Phraſe of *ſhaking the Powers of Heaven*, comprehends, in a good meaſure, both theſe Heavens of the fixed Stars and of the Planets: It is that Change of Situation in the Axis of the Earth, which we have formerly mentioned, whereby the Stars will ſeem to change

their

their Places, and the whole Univerſe to take another Poſture. This is ſufficiently known to thoſe that know the different Conſequences of a ſtrait or oblique Poſture of the Earth. And as the Heavens and the Earth were, in this Senſe, once ſhaken, before, namely, at the Deluge, when they loſt their firſt Situation; ſo now they will be ſhaken again, and thereby return to the Poſture they had before that firſt Concuſſion. And this I take to be the true literal Senſe of the Prophet *Haggai*, repeated by St. *Paul*, (*Ch.* ii. 6. and *Heb.* xii. 26.) *Yet once more I ſhake not the Earth only, but alſo Heaven.*

The laſt Sign we ſhall take Notice of, is that of *falling Stars*. *And the Stars ſhall fall from Heaven*, ſays our Saviours, *Matt.* xxiv. 29. We are ſure, from the Nature of the Thing, that this cannot be underſtood either of fixed Stars, or Planets; for if either of theſe ſhould tumble from the Skies, and reach the Earth, they would break it all in Pieces or ſwallow it up, as the Sea does a ſinking Ship; and at the ſame Time would put all the inferior Univerſe into Confuſion. It is neceſſary therefore, by theſe Stars, to underſtand either fiery Meteors falling from the Middle Region of the Air, or Comets and Blazing Stars. No doubt, there will be all ſorts of fiery Meteors at that Time; and, amongſt others, thoſe that are called *falling Stars*; which, though they are not conſiderable ſingly, yet if they were multiplied in great Numbers, *falling* (as the Prophet ſays, *Iſa.* xxxiv. 4.) *as Leaves from the Vine, or Figs from the Fig-tree*, they would make an aſtoniſhing Sight. But, I think, this Expreſſion

does chiefly refer to Comets, which are dead Stars, and may truly be ſaid to fall from Heaven, when they leave their Seats above, and thoſe æthereal Regions wherein they were fixed, and ſink into this lower World; where they wander about with a Blaze in their Tail, or a Flame about their Head, as if they came on purpoſe to be the Meſſengers of ſome fiery Vegeance. If Numbers of theſe blazing Stars ſhould fall into our Heaven together, they would make a dreadful and formidable Appearance; and, I am apt to think, that Providence hath ſo contrived the Periods of their Motion, that there will be an unuſual Concourſe of them at that Time, within the View of the Earth, to be a Prelude to this laſt and moſt tragical Scene of the ſublunary World.

I do not know any more in Scripture relating to the laſt Fire, that, upon the Grounds laid down in this Diſcourſe, may not receive a ſatisfactory Explication. It reaches beyond the Signs before-mentioned to the higheſt Expreſſions of Scripture: as, *Lakes of Fire and Brimſtone, a molten Sea mingled with Fire, the Liquefaction of Mountains*, and of the Earth itſelf. We need not now look upon theſe Things as hyperbolical, and poetical Strains, but as barefaced Prophecies, and Things that will literally come to paſs as they are predicted. One thing more will be expected in a juſt Hypotheſis, or Theory of the Conflagration; namely, that it ſhould anſwer, not only all the Conditions and Characters belonging to the laſt Fire, but ſhould alſo make Way, and lay the Foundation of another World to ſucceed this, or of *new Heavens* and a *new Earth*: For St. *Peter* hath taught this Doctrine of the *Renovation* of

of the World, as poſitively and expreſly as that of its *Conflagration*; and therefore they that ſo explain the Deſtruction of the preſent World, as to leave it afterwards in an eternal Rubbiſh, without any Hopes of Reſtoration, do not anſwer the Chriſtian Doctrine concerning it. But as to our Hypotheſis, we are willing to ſtand this farther Trial, and be accountable for the Conſequences of the Conflagration, as well as the Antecedents and Manner of it. And we have accordingly, in the following Book, from the Aſhes of this, raiſed a New Earth, which we leave to the Enjoyment of the Readers. In the mean Time, to cloſe our Diſcourſe, we will bid farewel to the preſent World, in a ſhort Review of its laſt Flames.

CHAP. XII.

An imperfect Deſcription of the Coming of our Saviour; and of the World on Fire.

CErtainly there is nothing in the whole Courſe of Nature, or of Human Affairs, ſo great and ſo extraordinary, as the two laſt Scenes of them, THE COMING OF OUR SAVIOUR, and the BURNING OF THE WORLD. If we could draw in our Minds the Pictures of theſe, in true and lively Colours, we ſhould ſcarce be able to attend any thing elſe, or ever divert our Imagination from theſe two Objects: For what can more affect us, than the greateſt Glory that ever was viſible upon Earth,

and at the ſame Time the greateſt Terror; a God deſcending at the Head of an Army of Angels, and a burning World under his Feet?

Theſe Things are truly above Expreſſion; and not only ſo, but ſo different and remote from our ordinary Thoughts and Conceptions, that he that comes neareſt to a true Deſcription of them, ſhall be looked upon as the moſt extravagant. 'Tis our Unhappineſs to be ſo much uſed to little trifling Things in this Life, that when any Thing great is repreſented to us, it appears fantaſtical, an Idea made by ſome contemplative or melancholy Perſon: I will not venture therefore, without premiſing Grounds out of Scripture, to ſay any thing concerning this glorious Appearance. As to the Burning of the World, I think we have already laid a Foundation ſufficient to ſupport the higheſt Deſcription that can be made of it; but the Coming of our Saviour being wholly out of the Way of natural Cauſes, it is reaſonable we ſhould take all Directions we can from Scripture, that we may give a more fitting and juſt Account of that ſacred Pomp.

I need not mention thoſe Places of Scripture that prove the ſecond Coming of our Saviour in general, or his Return again to the Earth at the End of the World, (*Matt.* xxiv. 30, 31. *Acts* i. 11. and iii. 20, 21. *Apoc.* i. 7. *Heb.* ix. 28.) No Chriſtian can doubt of this, 'tis ſo often repeated in thoſe ſacred Writings; but the Manner and Circumſtances of this Coming, or of this Appearance, are the Things we now enquire into. And, in the firſt Place, we may obſerve, that the Scripture tells us, our Saviour will come in *flaming Fire*, and with an *Hoſt of mighty Angels*;

ſo

ſo ſays St. *Paul* to the *Theſſalonians*, *The Lord Jeſus ſhall be revealed from Heaven with mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt.* In the ſecond Place, our Saviour ſays himſelf, *(Matt.* xvi. 27.*) The Son of Man ſhall come in the Glory of his Father, with his Angels.* From which two Places we may learn; Firſt, that the Appearance of our Saviour will be with Flames of Fire. Secondly, with an Hoſt of Angels. Thirdly, in the Glory of his Father: By which Glory of the Father, I think, is underſtood that Throne of Glory repreſented by *Daniel* for the *Ancient of Days*. For our Saviour ſpeaks here to the *Jews*, and probably in a Way intelligible to them; and the Glory of the Father, which they were moſt likely to underſtand, would be either the Glory wherein God appeared at Mount *Sinai*, upon the giving of the Law, whereof the Apoſtle ſpeaks largely to the *Hebrews*; or that which *Daniel* repreſents Him in at the Day of Judgment, (*Chap.* xii. 18, 19, 20, 21.) And this latter being more proper to the Subject of our Saviour's Diſcourſe, 'tis more likely this Expreſſion refers to it. Give me leave therefore to ſet down that Deſcription of the Glory of the Father upon his Throne, from the Prophet *Daniel*, ch. vii. 9. *And I beheld 'till the Thrones were* * *ſet, and the Ancient of Days did ſit, whoſe Garment was white as Snow, and the Hair of his Head like the pure Wool: His Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream iſſued and came forth from before him,*

* 'Tis ill rendered in the Engliſh, *caſt down.*

thou-

thouſand thouſands miniſtred unto Him, and ten thouſand times ten thouſand ſtood before Him. With this Throne of the Glory of the Father, let us, if you pleaſe, compare the Throne of the Son of God, as it was ſeen by St. *John* in the *Apocalypſe*, *Chap.* iv. 2, *&c. And immediately I was in the Spirit: and behold a Throne was ſet in Heaven, and one ſat on the Throne. And he that ſat,* was *to look upon* like *a Jaſper, and a Sardine Stone: And there was a Rainbow round about the Throne, in Appearance like unto an Emerald. And out of the Throne proceeded Lightnings, and Thunderings, and Voices,* &c. *and before the Throne was a Sea of Glaſs like unto Cryſtal.*

In theſe Repreſentations you have ſome Beams of the Glory of the Father, and of the Son; which may be partly a Direction to us, in conceiving the Luſtre of our Saviour's Appearance. Let us further obſerve, if you pleaſe, how external Nature will be affected at the Sight of God, or of this approaching Glory. The Scripture often takes Notice of this, and in Terms very high and eloquent. The *Pſalmiſt* ſeems to have loved that Subject above others; to ſet out the Greatneſs of the Day of the Lord, and the Conſternation of all Nature, at that Time. He throws about his Thunder and Lightning, makes the Hills to melt like Wax, at the Preſence of the Lord, and the very Foundations of the Earth to tremble, as you may ſee in the xviiith *Pſalm*, and the xcviith, and the civth, and ſeveral others which are too long to be here inſerted. So the Prophet *Habakkuk*, in his prophetick Prayer, *Chap.* iii. hath many Ejaculations to the like Purpoſe. And the Prophet *Nahum* ſays, *The Moun-*

Mountains quake at him, and the Hills melt, and the Earth is burnt at his Preſence: yea, the World, and all that dwell therein.

But more particularly, as to the Face of Nature, juſt before the Coming of our Saviour, that may be beſt collected from the Signs of his coming, mentioned in the precedent Chapter. Thoſe all meeting together, help to prepare and make ready a Theatre, fit for an angry God to come down upon. The Countenance of the Heavens will be dark and gloomy; and a Veil drawn over the Face of the Sun. The Earth in a Diſpoſition every where to break into open Flames. The Tops of the Mountains ſmoaking; the Rivers dry, Earthquakes in ſeveral Places; the Sea ſunk and retired into its deepeſt Channel, and roaring, as againſt ſome mighty Storm. Theſe Things will make the Day dead and melancholy; but the Night-Scenes will have more of Horror in them, when the *blazing Stars* appear, like ſo many Furies, with their lighted Torches, threatening to ſet all on Fire. For I do not doubt but the Comets will bear a Part in this Tragedy, and have ſomething extraordinary in them, at that Time; either as to Number, or Bigneſs, or Nearneſs to the Earth. Beſides, the Air will be full of flaming Meteors, of unuſual Forms and Magnitudes; Balls of Fire rowling in the Sky, and pointed Lightnings darted againſt the Earth; mixed with Claps of Thunder, and unuſual Noiſes from the Clouds. The Moon and the Stars will be confuſed and irregular, both in their Light and Motions; as if the whole Frame of the Heavens was out of Order, and all the Laws of Nature were broken or expired.

When

When all Things are in this languiſhing or dying Poſture, and the Inhabitants of the Earth under the Fears of their laſt End; the Heavens will open on a ſudden, and the Glory of God will appear. A Glory ſurpaſſing the Sun in its greateſt Radiancy; which, though we cannot deſcribe, we may ſuppoſe it will bear ſome reſemblance, or Proportion, with thoſe Repreſentations that are made in Scripture, of *God upon his Throne*. This Wonder in the Heavens, whatſoever its Form may be, will preſently attract the Eyes of all the Chriſtian World. Nothing can more affect them than an Object ſo unuſual, and ſo illuſtrious; and, that (probably) brings along with it their laſt Deſtiny, and will put a Period to all human Affairs.

Some of the Ancients have thought, that this coming of our Saviour would be in the Dead of the Night, and his firſt glorious Appearance in the in the Midſt of Darkneſs, 2 *Pet.* iii. 10. God is often deſcribed in Scripture as Light, or Fire, with Darkneſs round about him. *He bowed the Heavens and came down; and Darkneſs was under his Feet. He made Darkneſs his ſecret Place*, Pſal. xviii. 9, 11, 12. *His Pavilion round about him were dark Waters, and thick Clouds of the Skies. At the Brightneſs that was before him, the thick Clouds paſſed*, Pſal. xcvii. And when God appeared upon Mount *Sinai*, *the Mountain burnt with Fire unto the midſt of Heaven, with Darkneſs, Clouds and thick Darkneſs*, Deut. iv. 11. Or, as the Apoſtle expreſſes it, with *Blackneſs*, and *Darkneſs*, and *Tempeſt*, Heb. xii. 18. Light is never more glorious than when ſurrounded with Darkneſs; and, it may be, the Sun, at that Time, will

will be ſo obſcure, as to make little Diſtinction of Day and Night. But however, this Divine Light over-bears, and diſtinguiſhes itſelf from common Light, though it be at Mid-Day. 'Twas about Noon that the Light ſhined from Heaven, and ſurrounded St. *Paul*, *Acts* xxii. 6. And 'twas in the Day-time that St. *Stephen* ſaw the *Heavens opened*; *Acts* vii. 55, 56. *Saw the Glory of God, and Jeſus ſtanding at the Right Hand of God.* This Light, which flows from a more vital Source, be it Day or Night, will always be predominant.

That Appearance of God upon Mount *Sinai*, which we mentioned, if we reflect up it, will help us a little to form an Idea of this laſt Appearance. When God had declared, that he would come down in the Sight of the People, the Text ſays, *There were Thunders and Lightnings, and a thick Cloud upon the Mount, and the Voice of the Trumpet exceeding loud; ſo that all the People that was in the Camp trembled. And Mount* Sinai *was altogether on a Smoke, becauſe the Lord deſcended upon it in Fire. And the Smoke thereof aſcended as the Smoke of a Furnace, and the whole Mount quaked greatly.* If we look upon this Mount as an Epitome of the Earth, this Appearance gives us an imperfect Reſemblance of that which is to come. Here are the ſeveral Parts, or main Strokes of it; firſt, the Heavens and the Earth in Smoke and Fire; then the Appearance of a Divine Glory, and the Sound of a Trumpet in the Preſence of Angels. But as the ſecond Coming of our Saviour, is a Triumph over his Enemies, and an Entrance into his Kingdom, and is acted upon the Theatre of the whole Earth;

Earth; ſo we are to ſuppoſe, in Proportion, all the Parts and Circumſtances of it, more great and magnificent.

When, therefore, this mighty God returns again to that Earth, where he had once been ill treated, not Mount *Sinai* only, but all the Mountains of the Earth, and all the Inhabitants of the World, will tremble at his Preſence. At the firſt Opening of the Heavens, the Brightneſs of his Perſon will ſcatter the dark Clouds, and ſhoot Streams of Light throughout all the Air. But that firſt Appearance, being far from the Earth, will ſeem to be only a great Maſs of Light, without any diſtinct Form; till, by nearer Approaches, this bright Body ſhews itſelf to be an Army of Angels, with this King of Kings for their Leader. Then you may imagine how guilty Mankind will tremble and be aſtoniſhed; and while they are gazing at this heavenly Hoſt, the Voice of the *Archangel is heard*, the ſhrill Sound of the Trumpet reaches their Ears, and this gives the general Alarum to all the World: *For he cometh, for he cometh*, they cry, *to judge the Earth*. The crucified God is returned in Glory, to take Vengeance upon his Enemies: Not only upon thoſe that pierced his ſacred Body, with Nails, and with a Spear, as *Jeruſalem*; but thoſe that alſo pierce him every Day by their Profaneneſs, and hard Speeches, concerning his Perſon, and his Religion. Now they ſee that God, whom they have mocked, or blaſphemed, laughed at his Meanneſs, or at his vain Threats; they ſee Him, and are confounded with Shame and Fear; and in the Bitterneſs of their Anguiſh and Deſpair, call for the Mountains to fall upon them,

Iſa.

Iſa. ii. 29. *Fly into the Clefts of the Rocks, and into the Caves of the Earth, for fear of the Lord,* Rev. vi. 16, 17. *and the Glory of His Majeſty, when he ariſeth to ſhake terribly the Earth.*

As it is not poſſible for us to expreſs, or conceive the Dread, and Majeſty of his Appearance; ſo neither can we, on the other Hand, expreſs the Paſſions and Conſternation of the People that behold it. Theſe Things exceed the Meaſures of Human Affairs, and of Human Thoughts; we have neither Words, nor Compariſons, to make them known by. The greateſt Pomp and Magnificence of the Emperors of the *Eaſt*, in their Armies, in their Triumphs, in their Inaugurations, is but like the Sport and Entertainment of Children, if compared with this Solemnity. When God condeſcends to an external Glory, with a viſible Train and Equipage; when, from all the Provinces of his vaſt and boundleſs Empire, he ſummons his Nobles, as I may ſo ſay, the ſeveral Orders of Angels, and Archangels, to attend his Perſon; though we cannot tell the Form or Manner of this Appearance, we know there is nothing in our Experience, or in the whole Hiſtory of this World, that can be a juſt Repreſentation of the leaſt Part of it. No Armies ſo numerous as the Hoſt of Heaven; and in the midſt of thoſe bright Legions, in a flaming Chariot, will ſit the Son of Man, when he comes to be glorified in his Saints, and triumph over his Enemies: And inſtead of the wild Noiſes of the Rabble, which makes a great Part of our Worldly State, this bleſſed Company will breathe their *Hallelujahs* into the open Air, and repeated Acclamations of *Salvation to God, which ſits upon*

the

the Throne, and to the Lamb, Apoc. vii. 10. *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Chriſt,* ch. xii. 10.

But I leave the reſt to our ſilent Devotion and Admiration. Only give me leave, whilſt this Object is before our Eyes, to make a ſhort Reflection upon the wonderful Hiſtory of our Saviour; and the different States which that ſacred Perſon, within the Compaſs of our Knowledge, hath undergone. We now ſee him coming in the Clouds, in Glory and Triumph, ſurrounded with innumerable Angels: This is the ſame Perſon, who, ſo many hundred Years ago, entered *Jeruſalem,* with another ſort of Equipage, mounted upon an Aſs's Colt, while the little People, and the Multitude cried, *Hoſanna to the Son of* David. Nay, this is the ſame Perſon, that, at his firſt Coming into this World, was laid in a Manger, inſtead of a Cradle; a naked Babe dropt in a Crib at *Bethlehem* (*Luke* ii. 12.) his poor Mother not having wherewithal to get her a better Lodging, when ſhe was to be delivered of this ſacred Burthen. This helpleſs Infant, that often wanted a little Milk to refreſh it, and ſupport its Weakneſs; that hath often cryed for the Breaſt with Hunger and Tears, now appears to be the Lord of Heaven and Earth. If this Divine Perſon had fallen from the Clouds in a mortal Body, cloathed with Fleſh and Blood, and ſpent his Life here amongſt Sinners, that alone had been an infinite Condeſcenſion: But, as if it had not been enough to take upon him human Nature, he was content, for many Months, to live the Life of an Animal, or of a Plant, in the dark

dark Cell of a Woman's Womb. *This is the Lord's Doing, it is marvellous in our Eyes!*

Neither is this all that is wonderful in the Story of our Saviour. If the Manner of his Death be compared with his preſent Glory, we ſhall think either the one or the other incredible. Look up firſt into the Heavens; ſee how they bow under him, and receive a new Light from the Glory of his Preſence; then look down upon the Earth, and ſee a naked Body, hanging upon a curſed Tree in *Golgotha*, crucified between two Thieves, wounded, ſpit upon, mocked, abuſed. Is it poſſible to believe, that one, and the ſame Perſon, can act or ſuffer ſuch different Parts? That he that is now Lord and Maſter of all Nature, not only of Death and Hell, and the Powers of Darkneſs, but of all Principalities in heavenly Places, is the ſame Infant *Jeſus*, the ſame crucified *Jeſus*, of whoſe Life and Death the Chriſtian Records give us an Account? The Hiſtory of this Perſon is the Wonder of this World; and not of this World only, but of the Angels above, that *deſire to look into it* (1 Pet. i. 11, 12.)

Let us now return to our Subject. We left the Earth in a languiſhing Condition, ready to be made a Burnt-offering, to appeaſe the Wrath of its offended Lord. When *Sodom* was to be deſtroyed (*Gen.* xviii.) *Abraham* interceded with God, that he would ſpare it for the Righteous Sake; and *David* (2 *Sam.* xxiv. 17.) interceded to ſave his guiltleſs People, from God's Judgments, and the deſtroying Angel: But here is no Interceſſor for Mankind in this laſt Extremity; none to interpoſe, where the Mediator of our Peace, is the Party offended. Shall then, *the*

Righteous periſh with the Wicked? Shall not the Judge of all the Earth do right? Or, if the Righteous be tranſlated and delivered from this Fire, what ſhall become of innocent Children and Infants? Muſt theſe all be given up to the mercileſs Flames, as a Sacrifice to *Moloch*? And their tender Fleſh, like burnt Incenſe, ſend up Fumes to feed the Noſtrils of Evil Spirits? Can the God of *Iſrael* ſmell a ſweet Savour from ſuch Sacrifices? The greater Half of Mankind is made up of Infants and Children; and if the Wicked be deſtroyed; *yet theſe Lambs, what have they done?* Are there no Bowels of Compaſſion for ſuch an harmleſs Multitude; But we leave them to their Guardian Angels, and to that Providence which watches over all Things (*Mat.* xviii. 10.)

It only remains, therefore, to let fall that Fire from Heaven, which is to conſume this Holocauſt. Imagine all Nature now ſtanding in a ſilent Expectation to receive its laſt Doom; the tutelary and deſtroying Angels to have their Inſtructions; every Thing to be ready for the fatal Hour; and then, after a little Silence, all the Hoſt of Heaven to raiſe their Voice, and ſing aloud, *LET GOD ARISE, let his Enemies be ſcattered: As Smoke is driven away, ſo drive them away; as Wax melteth before the Fire, ſo LET the Wicked periſh at the Preſence of God.* And upon this, as upon a Signal given, all the ſublunary World breaks into Flames, and all the Treaſuries of Fire are opened in Heaven, and in Earth.

Thus the Conflagration begins. If one ſhould now go about to repreſent *the World on Fire*, with all the Confuſions that neceſſarily muſt be in Nature, and in Mankind upon that Occaſion, it would

would ſeem to moſt Men a Romantick Scene: Yet we are ſure there muſt be ſuch a Scene; *The Heavens will paſs away with a Noiſe, and the Elements will melt with fervent Heat, and all the Works of the Earth will be burnt up:* And theſe Things cannot come to paſs without the greateſt Diſorders imaginable, both in the Minds of Men, and in external Nature, and the ſaddeſt Spectacles that Eye can behold. We think it a great Matter to ſee a ſingle Perſon burnt alive; here are Millions ſhrieking in the Flames at once. It is frightful to us to look upon a great City in Flames, and to ſee the Diſtractions and Miſery of the People; here is an univerſal Fire through all the Cities of the Earth, and an univerſal Maſſacre of their Inhabitants. Whatſoever the Prophets foretold of the Deſolations of *Judea*, *Jeruſalem*, or *Babylon* (*Iſa.* xxiv. *Jer.* li. *Lament.*) in the higheſt Strains, is more than literally accompliſhed in this laſt and general Calamity; and thoſe only that are Spectators of it, can make its Hiſtory.

The Diſorders in Nature, and the inanimate World, will be no leſs, nor leſs ſtrange and unaccountable, than thoſe in Mankind. Every Element, and every Region, ſo far as the Bounds of this Fire extend, will be in a Tumult and a Fury, and the whole habitable World running into Confuſion. A World is ſooner deſtroyed than made; and Nature relapſes haſtily into that Chaos-State, out of which ſhe came by ſlow and leiſurely Motions: As an Army advances into the Field by juſt and regular Marches; but when it is broken and routed, it flies with Precipitation, and one cannot deſcribe its Poſture. Fire is a barbarous Enemy, it gives no Mercy; there

is nothing but Fury, and Rage, and Ruin, and Deſtruction, whereſoever it prevails. A Storm, or *Hurricano*, though it be but the Force of Air, makes a ſtrange Havock where it comes; but devouring Flames, or Exhalations ſet on Fire, have ſtill a far greater Violence, and carry more Terror along with them. Thunder and Earthquakes are the Sons of Fire; and we know nothing in all Nature more impetuous, or more irreſiſtibly deſtructive than theſe two. And accordingly in this laſt War of the Elements, we may be ſure, they will bear their Parts, and do great Execution in the ſeveral Regions of the World. Earthquakes and ſubterraneous Eruptions will tear the Body and Bowels of the Earth; and Thunders and convulſive Motions of the Air rend the Skies. The Waters of the Sea will boil and ſtruggle with Streams of Sulphur that run into them; which will make them fume, and ſmoke, and roar, beyond all Storms and Tempeſts; and theſe Noiſes of the Sea will be anſwered again from the Land, by falling Rocks and Mountains. This is a ſmall Part of the Diſorders of that Day.

But it is not poſſible, from any Station, to have a full Proſpect of this laſt Scene of the Earth; for it is a Mixture of Fire and Darkneſs. This new Temple is filled with Smoke, while it is conſecrating, and none can enter into it. But I am apt to think, if we could look down upon this burning World from above the Clouds, and have a full View of it, in all its Parts, we ſhould think it a lively Repreſentation of *Hell* itſelf. For Fire and Darkneſs are the two chief Things by which that State, or that Place, uſes to be deſcribed; and they are both here mingled together,

ther, with all other Ingredients that make that *Tophet* that is prepared of old, (*Iſa.* xxx.) Here are Lakes of Fire and Brimſtone; Rivers of melted glowing Matter; ten thouſand *Vulcano's* vomiting Flames all at once; thick Darkneſs, and Pillars of Smoke twiſted about with Wreaths of Flame, like fiery Snakes; Mountains of Earth thrown up into the Air, and the Heavens dropping down in Lumps of Fire. Theſe Things will all be literally true, concerning that Day, and that State of the Earth. And if we ſuppoſe *Beelzebub*, and his apoſtate Crew, in the midſt of this fiery Furnace (and I know not where they can be elſe;) it will be hard to find any Part of the Univerſe, or any State of Things, that anſwers to ſo many of the Properties and Characters of *Hell*, as this which is now before us.

But if we ſuppoſe the Storm over, and that the Fire hath got an entire Victory over all other Bodies, and ſubdued every thing to itſelf; the Conflagration will end in a Deluge of Fire, or in a Sea of Fire, covering the whole Globe of the Earth: For, when the exterior Region of the Earth is melted into a Fluor, like molten Glaſs, or running Metal, it will, according to the Nature of other Fluids, fill all Vacuities and Depreſſions, and fall into a regular Surface, at an equal Diſtance every where from its Center. This Sea of Fire, like the firſt Abyſs, will cover the Face of the whole Earth, make a Kind of ſecond Chaos, and leave a Capacity for another World to riſe from it. But that is not our preſent Buſineſs. Let us only, if you pleaſe, to take Leave of this Subject, reflect, upon this Occaſion, on the Vanity and tranſient Glory of all this habitable World; how, by the Force of one Element

breaking looſe upon the reſt, all the Varieties of Nature, all the Works of Art, all the Labours of Men, are reduced to nothing; all that we admired and adored before, as great and magnificent, is obliterated or vaniſhed; and another Form and Face of Things, plain, ſimple, and every where the ſame, overſpreads the whole Earth. Where are now the great Empires of the World, and their great Imperial Cities? Their Pillars, Trophies, and Monuments of Glory? Shew me where they ſtood, read the Inſcription, tell me the Victor's Name. What Remains, what Impreſſions, what Difference or Diſtinction do you ſee in this Maſs of Fire? *Rome* itſelf, *eternal Rome*, the great City, the Empreſs of the World, whoſe Domination and Superſtition, *antient* and *modern*, make a great Part of the Hiſtory of this Earth; what is become of her now? She laid her Foundations deep, and her Palaces were ſtrong and ſumptuous: *She glorified herſelf, and lived deliciouſly; and ſaid in her Heart, I ſit a Queen, and ſhall ſee no Sorrow.* But her Hour is come, ſhe is wiped away from the Face of the Earth, and buried in perpetual Oblivion. But it is not Cities only, and Works of Mens Hands, but the everlaſting Hills, the Mountains and Rocks of the Earth, are melted as Wax before the Sun; and *their Place is no where found.* Here ſtood the *Alps*, a prodigious Range of Stone, the Load of the Earth, that covered many Countries, and reached their Arms from the *Ocean* to the *Black Sea*; this huge Maſs of Stone is ſoftened and diſſolved, as a tender Cloud, into Rain. Here ſtood the *African* Mountains, and *Atlas* with his Top above the Clouds. There was frozen *Caucaſus*, and *Taurus*, and *Imaus*,

and

and the Mountains of *Aſia*. And yonder, towards the North, ſtood the *Riphæan* Hills, clothed in Ice and Snow. All theſe are vaniſhed, dropped away as the Snow upon their Heads, and ſwallowed up in a red Sea of Fire, (*Revel.* xv. 3.) *Great and marvellous are thy Works, Lord God Almighty; juſt and true are thy Ways, thou King of Saints.* Hallelujah.

The CONCLUSION.

IF the Conflagration of the World be a Reality, as, both by Scripture and Antiquity we are aſſured it is; if we be fully perſuaded and convinced of this; it is a Thing of that Nature, that we cannot keep it long in our Thoughts, without making ſome moral Reflections upon it. It is both great in itſelf, and of univerſal Concern to all Mankind. Who can look upon ſuch an Object, *a World in Flames*, without thinking with himſelf, Whether ſhall I be in the Midſt of theſe Flames, or no? What is my Security that I ſhall not fall under this fiery Vengeance, which is the Wrath of an angry God? St. *Peter*, when he had delivered the Doctrine of the Conflagration, makes this pious Reflection upon it: 2 *Ep.* iii. 11. *Seeing then, that all theſe Things ſhall be diſſolved, what Manner of Perſons ought you to be, in all holy Converſation and Godlineſs?* The Strength of his Argument depends chiefly upon what he had ſaid before in *Ver.* 7. where he told us, that the *preſent Heavens and Earth were reſerved unto Fire againſt the Day of Judgment, and the Perdition of irreligious Men.* We muſt avoid

the Crime then, if we would eſcape the Puniſhment. But this Expreſſion of *irreligious* or *ungodly Men*, is ſtill very general. St. *Paul*, when he ſpeaks of this fiery Indignation, and the Perſons it is to fall upon, is more diſtinct in their Characters. He ſeems to mark out for this Deſtruction, three Sorts of Men chiefly; *The Atheiſts, Infidels, and the Tribe of Antichriſt:* Theſe are his Words, 2 *Theſſ.* i. 7, 8. *When the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* Then, as for Antichriſt and his Adherents, he ſays in the 2d Chapter, and viiith Verſe, *The Lord ſhall conſume that wicked One, with the Spirit of his Mouth, and ſhall deſtroy him with the Brightneſs of his Coming*, or of his Preſence. Theſe, you ſee, all refer to the ſame Time with St. *Peter:* Namely, to the Coming of our Saviour, at the Conflagration; and three Sorts of Perſons are characteriſed as his Enemies, and ſet out for Deſtruction at that Time. *Firſt*, Thoſe that know not God; that is, that acknowledge not God, that will not own the Deity. *Secondly*, Thoſe that hearken not to the Goſpel; that is, that reject the Goſpel, and Chriſtian Religion, when they are preached and made known to them: For you muſt not think, that it is the poor barbarous and Ignorant Heathens, that ſcarce ever heard of God, or the Goſpel, that are threatened with this fiery Vengeance; no, it is the Heathens that live amongſt Chriſtians; thoſe that are Infidels, as to the Exiſtence of God, or the Truth of Chriſtian Religion, though they have had a full Manifeſtation of both: Theſe are properly the Adverſaries

of

of God and Chriſt. And ſuch Adverſaries, St. *Paul* ſays in another Place, *A fearful Judgment, and fiery Indignation ſhall devour:* (*Heb.* x. 27.) Which ſtill refers to the ſame Time, and the ſame Perſons we are ſpeaking of. Then as to the third Sort of Men, Antichriſt, and his Followers; beſides this Text of St. *Paul* to the *Theſſalonians*, 'tis plain to me in the *Apocalypſe*, that *Myſtical Babylon* is to be conſumed by Fire; and the *Beaſt* and *Falſe Prophet*, to be thrown into the *Lake that burns with Fire and Brimſtone*. Which Lake is no where to be found till the Conflagration.

You ſee then, for whom *Tophet* is prepared of Old; for Atheiſts, Infidels, and Antichriſtian Perſecutors: And they will have for their Companions, the Devil and his Angels, the Heads of the Apoſtaſy. Theſe are all in open Rebellion againſt God and Chriſt, and at Defiance, as it were, with Heaven; excepting Antichriſt, who is rather in a ſecret Conſpiracy, than an open Rebellion: For, under a pretended Commiſſion from Jeſus Chriſt, he perſecutes his Servants, diſhonours his Perſon, corrupts his Laws and his Government, and makes War againſt his Saints. And this is a greater Affront and Provocation, if poſſible, than a barefaced Oppoſition would be.

There are other Men, beſides theſe, that are unacceptable to God, all Sorts of Sinners and wicked Perſons; but they are not ſo properly the Enemies of God, as theſe we have mentioned. An intemperate Man is an Enemy to himſelf; and an unjuſt Man is an Enemy to his Neighbour; but thoſe that deny God, or Chriſt, or perſecute their Servants, are directly, and immediately Enemies to God: And, therefore, when the

the Lord comes in Flames of Fire, to triumph over his Enemies, to take Vengeance upon all that are Rebels or Conſpirators againſt Him, and his Chriſt; theſe Monſters of Men will be the firſt, and moſt exemplary Objects of the Divine Wrath and Indignation.

To undertake to ſpeak to theſe three Orders of Men, and convince them of their Error, and the Danger of it, would be too much for the Concluſion of a ſhort Treatiſe. And as for the third Sort, the Subjects of Antichriſt, none but the Learned amongſt them are allowed to be inquiſitive, or to read ſuch Things as condemn their Church, or the Governors of it; therefore, I do not expect that this *Engliſh* Tranſlation ſhould fall into many of their Hands. But thoſe of them, that are pleaſed to look into the *Latin*, will find, in the Concluſion of it, a full and fair Warning to come out of *Babylon*; which is there proved to be the Church of *Rome*. Then as to thoſe that are Atheiſtically inclined, which I am willing to believe are not many; I deſire them to conſider, how mean a thing it is, to have Hopes only in this Life; and how uneaſy a Thing, to have nothing but Fears, as to the Future. Thoſe, ſure, muſt be little, narrow Souls, that can make themſelves a Portion, and a Sufficiency, out of what they enjoy here; that think of no more; that deſire no more: For, what is this Life, but a Circulation of little, mean Actions? We lie down and riſe again; dreſs and undreſs; feed and wax hungry; work, or play, and are weary; and then we lie down again, and the Circle returns. We ſpend the Day in Trifles, and when the night comes, we throw ourſelves into the Bed of Folly, among Dreams, and broken Thoughts,

and

and wild Imaginations. Our Reaſon lies aſleep by us; and we are, for the Time, as arrant Brutes, as thoſe that ſleep in the Stalls, or in the Field. Are not the Capacities of Man higher than theſe? And ought not his Ambition and Expectations to be greater? Let us be adventurers for another World; 'tis, at leaſt, a fair and noble Chance; and there is nothing in this, worth our Thoughts, or our Paſſions. If we ſhould be diſappointed, we are ſtill no worſe than the reſt of our Fellow-Mortals; and if we ſucceed in our Expectations, we are eternally happy.

For my Part, I cannot be perſuaded, that any Man, of atheiſtical Inclinations, can have a great and generous Soul; for there is nothing great in the World, if you take God out of it: Therefore, ſuch a Perſon can have no great Thought, can have no great Aims, or Expectations, or Deſigns: For all muſt lie within the Compaſs of this Life, and of this dull Body. Neither can he have any great Inſtincts or noble Paſſions; for if he had, they would naturally excite in him greater Ideas, inſpire him with higher Notions, and open the Scenes of the intellectual World. Laſtly, he cannot have any great Senſe of Order, Wiſdom, Goodneſs, Providence, or any of the divine Perfections: And theſe are the greateſt Things that can enter into the Thoughts of Man, and that do moſt enlarge and enoble his Mind. And therefore I ſay again, that he that is naturally inclined to Atheiſm, being alſo naturally deſtitute of all theſe, muſt have a little and narrow Soul.

But you'll ſay, it may be, this is to expoſtulate, rather than to prove: or to upbraid us with our Make and Temper, rather than to convince us of an Error in Speculation. 'Tis an Error, it may

may be, in Practice, or in Point of Prudence; but we ſeek Truth, whether it make for us, or againſt us: Convince us therefore by juſt Reaſoning and direct Arguments, that there is a God, and then we'll endeavour to correct theſe Defects in our natural Complexion. You ſay well, and therefore I have endeavoured to do this before, in another Part of this Theory, in the *ſecond Book, ch.* 11. concerning the *Author of Nature*: Where you may ſee, that the Powers of Nature, or of the material World, cannot anſwer all the Phænomena of the Univerſe, which are there repreſented. This you may conſult at Leiſure: But in the mean Time, 'tis a good Perſuaſive why we ſhould not eaſily give ourſelves up to ſuch Inclinations or Opinions, as have neither Generoſity nor Prudence on their Side. And it cannot be amiſs, that theſe Perſons ſhould often take into their Thoughts this laſt Scene of Things, the *Conflagration* of the World: Seeing if there be a God, they will certainly be found in the Number of his Enemies, and of thoſe that will have their Portion in the Lake that burns with Fire and Brimſtone.

The third Sort of Perſons that we have to ſpeak to, are the Incredulous, or ſuch as do not believe the Truth of *Chriſtian Religion*, though they believe there is a God. Theſe are commonly Men of Wit and Pleaſure, that have not Patience enough to conſider, coolly and in due Order, the Grounds upon which it appears that Chriſtian Religion is from Heaven, and of divine Authority. They ought, in the firſt Place, to examine *Matter of Fact*, and the Hiſtory of our Saviour: That there was ſuch a Perſon, in the Reigns of *Auguſtus* and *Tiberius*, that wrought ſuch

ſuch and ſuch Miracles in *Judea*; taught ſuch a Doctrine; was crucified at *Jeruſalem*; roſe from the Dead the third Day, and viſibly aſcended into Heaven. If theſe Matters of Fact be denied, then the Controverſy turns only to an hiſtorical Queſtion, *Whether* the Evangelical Hiſtory be a fabulous or true Hiſtory? which it would not be proper to examine in this Place. But if Matter of Fact recorded there, and in the Acts of the Apoſtles, and the firſt Ages of Chriſtianity, be acknowledged, as I ſuppoſe it is, then the Queſtion that remains is this, *Whether* ſuch Matter of Fact does not ſufficiently prove the divine Authority of Jeſus Chriſt and of his Doctrine? We ſuppoſe it poſſible, for a Perſon to have ſuch Teſtimonials of divine Authority, as may be ſufficient to convince Mankind, or the more reaſonable Part of Mankind; and if that be poſſible, what, pray, is wanting in the Teſtimonies of Jeſus Chriſt? The Prophecies of the Old Teſtament bear Witneſs to him: His Birth was a Miracle, and his Life a Train of Miracles; not wrought out of Levity and vain Oſtentation, but for uſeful and charitable Purpoſes: His Doctrine and Morality not only blameleſs, but noble; deſigned to remove out of the World the imperfect Religion of the *Jews*, and the falſe Religion of the *Gentiles*; all Idolatry and Superſtition, and thereby improve Mankind, under a better and more perfect Diſpenſation. He gave an Example of a ſpotleſs Innocency in all his Converſation, free from Vice or any Evil; and lived in a Neglect of all the Pomp or Pleaſures of this Life, referring his Happineſs wholly to another World. He propheſied concerning his own Death, and his Reſurrection; and concerning the Deſtruction of

Jeru-

Jeruſalem; which all came to paſs in a ſignal Manner: He alſo propheſied of the Succeſs of his Goſpel; which, after his Death, immediately took Root, and ſpread itſelf every Way throughout the World, maugre all Oppoſition or Perſecution from *Jews* or *Heathens*. It was not ſupported by any temporal Power for above three hundred Years; nor were any Arts uſed, or Meaſures taken, according to human Prudence, for the Conſervation of it. But, to omit other Things, that grand Article of his riſing from the Dead, aſcending viſibly into Heaven, and pouring down the miraculous Gifts of the Holy Ghoſt, (according as he had promiſed) upon his Apoſtles and their Followers; this alone is to me a Demonſtration of his divine Authority. To conquer Death, to mount, like an Eagle, into the Skies, and to inſpire his Followers with inimitable Gifts and Faculties, are Things, without Controverſy, beyond all human Power; and may and ought to be eſteemed ſure Credentials of a Perſon ſent from Heaven.

From theſe Matters of Fact we have all poſſible Aſſurance, that Jeſus Chriſt was no Impoſtor or deluded Perſon; (one of which two Characters all Unbelievers muſt fix upon) but commiſſioned by Heaven to introduce a new Religion; to reform the World, to remove *Judaiſm* and Idolatry; the beloved Son of God, the great Prophet of the later Ages, the true Meſſiah that was to come.

It may be, you will confeſs, that theſe are great Arguments, that the Author of our Religion was a divine Perſon, and had ſupernatural Powers: But withal, that there are ſo many Difficulties in Chriſtian Religion, and ſo many Things

Things unintelligible, that a rational Man knows not how to believe it, though he be inclined to admire the Perſon of Jeſus Chriſt. I anſwer, if they be ſuch Difficulties as are made only by the Schools and diſputacious Doctors, you are not to trouble your ſelf about them, for they are of no Authority: But if they be in the very Words of Scripture, then it is either in Things practical, or in Things merely ſpeculative. As to the Rules of Practice in the Chriſtian Religion, I do not know any Thing in Scripture obſcure or unintelligible; and as to Speculations, great Diſcretion and Moderation is to be uſed in the Conduct of them. If theſe Matters of Fact, which we have alledged, prove the Divinity of the Revelation, keep cloſe to the Words of that Revelation, aſſerting no more than it aſſerts, and you cannot err: But if you will expatiate, and determine Modes, and Forms, and Conſequences, you may eaſily be puzled by your own Forwardneſs. For beſides ſome Things that are in their own Nature infinite and incomprehenſible, there are many other Things in Chriſtian Religion, that are incompleatly revealed; the full Knowledge whereof, it has pleaſed God to reſerve to another Life, and to give us only a ſummary Account of them at preſent. We have ſo much Deference for any Government, as not to expect that all their Counſels and Secrets ſhould be made known to us, nor to cenſure every Action, whoſe Reaſons we do not fully comprehend; much more in the providential Adminiſtration of a World, we muſt be content to know ſo much of the Counſels of Heaven and of ſupernatural Truths, as God has thought fit to reveal to us. And if theſe Truths be no otherwiſe than in a general Manner, ſummarily

marily and incompletely revealed in this Life, as commonly they are, we muſt not therefore throw off the Government, or reject the whole Diſpenſation; of whoſe divine Authority we have otherways full Proof, and ſatisfactory Evidence: For this would be, to loſe the Subſtance in catching at a Shadow.

But Men that live continually in the Noiſe of the World, amidſt Buſineſs, and Pleaſures, their Time is commonly ſhared betwixt thoſe two, ſo that little or nothing is left for Meditation; at leaſt, not enough for ſuch Meditations as require Length, Juſtneſs, and Order. They ſhould retire from this Crowd for one Month or two, to ſtudy the Truth of Chriſtian Religion, if they have any Doubt of it. They retire ſometimes to cure a Gout, or other Diſeaſe, and diet themſelves according to Rule; but they will not be at that Pains, to cure a Diſeaſe of the Mind, which is of far greater, and more fatal Conſequence. If they periſh by their own Negligence or Obſtinacy, the Phyſician is not to blame. Burning is the laſt Remedy in ſome Diſtempers; and they would do well to remember, that the World will flame about their Heads one of theſe Days; and whether they be amongſt the Living or amongſt the Dead, at that Time, the Apoſtle makes them a Part of the Fewel, which that fiery Vengeance will prey upon. Our Saviour hath been true to his Word hitherto; whether in his Promiſes or in his Threatnings. He promiſed the Apoſtles to ſend down the Holy Ghoſt upon them after his Aſcenſion, and that was fully accompliſhed: He foretold, and threatened the Deſtruction of *Jeruſalem*; and that came to paſs accordingly, ſoon after he had left the World: And he hath told us alſo, that he will

will come again in *the Clouds of Heaven, Matt.* xxiv. 30. *with Power and great Glory*; and xxv. 32, *&c.* and that will be to judge the World. *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory: and before him ſhall be gathered all Nations*; and he will ſeparate the Good from the Bad; and to the Wicked and Unbelievers he will ſay, *Ver.* 41. *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.* This is the ſame Coming, and the ſame Fire, with that which we mentioned before out of St. *Paul*, 2 *Theſſ.* i. 7, 8, 9; as you will plainly ſee, if you compare St. *Matthew*'s Words with St. *Paul*'s, which are theſe, *When the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that hearken not to the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting Deſtruction, from,* or by, *the Preſence of the Lord, and the Glory of his Power.* This, methinks, ſhould be an awakening Thought, that there is ſuch a Threatning upon Record (by one who never yet failed in his Word) againſt thoſe that do not believe his Teſtimony. Thoſe that reject him now as a Dupe, or an Impoſtor, run a Hazard of ſeeing him hereafter coming in the Clouds to be their Judge. And it will be too late then to correct their Error, when the bright Armies of Angels fill the Air, and the Earth begins to melt at the Preſence of the Lord.

Thus much concerning thoſe three Ranks of Men, whom the Apoſtle Saint *Paul* ſeems to point at principally, and condemn to the Flames. But, as I ſaid before, the reſt of Sinners, and vi-

cious Perſons, amongſt the Profeſſors of Chriſtianity, though they are not ſo directly the Enemies of God, as theſe are; yet being Tranſgreſſors of his Law, they muſt expect to be brought to Juſtice. In every well-governed State, not only Traitors and Rebels that offend more immediately againſt the Perſon of the Prince; but all others, that notoriouſly violate the Laws, are brought to condign Puniſhment, according to the Nature and Degree of their Crime: So in this Caſe, *The Fire ſhall try every Man's Work, of what Sort it is.* It is therefore the Concern of every Man, to reflect often upon that Day, and to conſider what his Fate and Sentence is likely to be, at that laſt Trial. The *Jews* have a Tradition, that *Elias* ſits in Heaven, and keeps a Regiſter of all Mens Actions, good or bad. He hath his Under-Secretaries for the ſeveral Nations of the World, that take Minutes of all that paſſes; and ſo hath the Hiſtory of every Man's Life before him, ready to be produced at the Day of Judgment. I will not vouch for the literal Truth of this, but it is true in Effect: Every Man's Fate ſhall be determined that Day, according to the Hiſtory of his Life; according to the Works done in the Fleſh, whether good or bad. And, therefore, it ought to have as much Influence upon us, as if every ſingle Action was formally regiſtered in Heaven.

If Men would learn to contemn this World, it would cure a great many Vices at once. And, methinks, St. *Peter*'s Argument, from the approaching Diſſolution of all Things, ſhould put us out of Conceit with ſuch periſhing Vanities. Luſt and Ambition are the two reigning Vices of great Men; and thoſe little Fires might be ſoon ex-

extinguiſhed, if they would frequently and ſeriouſly meditate on this laſt and univerſal Fire, which will put an End to all Paſſions, and all Contentions. As to Ambition, the Heathens themſelves made uſe of this Argument, to abate and repreſs the vain Affectation of Glory and Greatneſs in this World. I told you before, the Leſſon that was given to *Scipio Africanus*, by his Uncle's Ghoſt, upon this Subject: And upon a like Occaſion and Conſideration, *Cæſar* hath a Leſſon given him by *Lucan*, after the Battle of *Pharſalia*; where *Pompey* loſt the Day, and *Rome* its Liberty. The Poet ſays, *Cæſar* took Pleaſure in looking upon the dead Bodies, and would not ſuffer them to be buried, or, which was their Manner of burying, to be burnt: Whereupon he ſpeaks to him in theſe Words.

Hos, CÆSAR, *populos ſi nunc non uſſerit Ignis,*
Uret cum Terris, uret cum gurgite Ponti.
Communis mundo ſupereſt rogus, Oſſibus aſtra
Miſturus. Quocunque Tuam Fortuna vocabit,
Hæ quoque eunt Animæ; non altius ibis in auras,
Non meliore loco Stygia ſub nocte jacebis.
Libera fortuna Mors eſt: Capit omnia Tellus
Quæ genuit; Cœlo tegitur qui non habet urnam.

CÆSAR,
If now theſe Bodies want their Pile and Urn,
At laſt, with the whole Globe, they're ſure to burn.
The World expects one general Fire: And Thou
Muſt go, where theſe poor Souls are wand'ring now.
Thou'lt reach no higher, in the ethereal Plain,
Nor 'mong ſt the Shades a better Place obtain.
Death levels all: And he that has not Room
To make a Grave, Heaven's Vault ſhall be his Tomb.

Theſe are mortifying Thoughts to ambitious Spirits. And ſurely our own Mortality, and the Mortality of the World itſelf, may be enough to convince all conſidering Men, that *Vanity of Vanities, all is Vanity under the Sun*; any otherwiſe than as they relate to a better Life.

FINIS.

THE THEORY OF THE EARTH.

Containing an Account of the

Original of the Earth,

And of all the

GENERAL CHANGES

Which it hath already undergone, or is to undergo, till the CONSUMMATION of all Things.

The FOURTH BOOK,

Concerning the New Heavens, *and* New Earth,

AND

Concerning the Conſummation *of all Things.*

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PREFACE
TO THE
READER.

YOU *ſee it is ſtill my Lot to travel into new Worlds, having never found any great Satisfaction in this: As an active People leaves their Habitations in a barren Soil, to try if they can make their Fortune better elſewhere. I firſt looked backwards, and waded through the Deluge, into the primæval World, to ſee how they lived there, and how Nature ſtood in that original Conſtitution. Now I am going forwards, to view the* new Heavens *and* new Earth, *that will be after the Conflagration. But,* gentle Reader, *let me not take you any farther, if you be weary; I do not love a querulous Companion: Unleſs your Genius therefore preſs you forwards, chuſe rather to reſt here, and be content with that Part of the Theory which you have ſeen already. Is it not fair to have followed Nature ſo far, as to have ſeen her twice in her Ruins? Why ſhould we ſtill purſue her, even after Death and Diſſolution, into dark and remote Futurities? To whom therefore ſuch Diſquiſitions ſeem needneſs, or over-curious, let them reſt here; and leave the Remainder of this Work, which is a kind of* PROPHECY concerning the STATE of Things after the Conflagration, *to thoſe that are of a Diſpoſition ſuited to ſuch Studies and Enquiries.*

Not that any Part of this Theory requires much Learning, Art, or Science, to be Maſter of it; but

a Love and Thirſt after Truth, Freedom of Judgment, and a Reſignation of our Underſtandings to clear Evidence. Let it carry us which way it will, an honeſt Engliſh Reader, *that looks only at the Senſe as it lies before him, and neither conſiders nor cares whether it be new or old, ſo it be true, may be a more competent Judge than a great Scholar full of his own Notions, and puffed up with the Opinion of his mighty Knowledge; for ſuch Men think they cannot in Honour own any to be true, which they did not know before. To be taught any new Knowledge, is to confeſs their former Ignorance; and that leſſens them in their own Opinion, and, as they think, in the Opinion of the World, which are both uneaſy Reflections to them. Neither muſt we depend upon Age only for Soundneſs of Judgment: Men in diſcovering and owning Truth ſeldom change their Opinions after threeſcore, eſpecially if they be leading Opinions: It is then too late, we think, to begin the World again, and as we grow old, the Heart contracts, and cannot open wide enough to take in a great Thought.*

The Spheres of Mens Underſtandings are as different, as Proſpects upon the Earth: Some ſtand upon a Rock or a Mountain, and ſee far round about; others are in an Hollow, or in a Cave, and have no Proſpect at all. Some Men conſider nothing but what is preſent to their Senſes; others extend their Thoughts both to what is paſt, and what is future: And yet the faireſt Proſpect in this Life is not to be compared to the leaſt we ſhall have in another. Our cleareſt Day here is miſty and hazy; we ſee not far, and what we do ſee, is in a bad Light: But when we have got better Bodies in the firſt Reſurrection, whereof we are going to treat; better Senſes and a better Underſtanding, a clearer

Light

Light and an higher Station, our Horizon will be enlarged every Way, both as to the natural World, and as to the intellectual.

Two of the greateſt Speculations that we are capable of in this Life, are, in my Opinion, The REVOLUTION OF WORLDS, and the REVOLUTION OF SOULS; one for the material World, and the other for the intellectual. Toward the former of theſe, our Theory is an Eſſay; and in this our Planet, (which I hope to conduct into a fixed Star, before I have done with it) we give an Inſtance of what may be in other Planets. 'Tis true, we took our Riſe no higher than the Chaos, becauſe that was a known Principle, and we are not willing to amuſe the Reader *with too many ſtrange Stories; as that, I am ſure would have been thought one, TO HAVE brought this Earth from a fixed Star, and then carried it up again into the ſame Sphere; which yet, I believe, is the true Circle of natural Providence.*

As to the Revolution of Souls, *the Footſteps of that Speculation are more obſcure than of the former; for though we are aſſured by Scripture, that all good Souls will at length have cæleſtial Bodies; yet, that this is a returning to a primitive State, or to what they had at their firſt Creation, that Scripture has not acquainted us with: It tells us indeed, that Angels fell from their primitive cæleſtial Glory; and conſequently we might be capable of a Lapſe as well as they, if we had been in that high Condition with them; but that we ever were there, is not declared to us by any Revelation. Reaſon and Morality would indeed ſuggeſt to us, that an innocent Soul, freſh and pure from the Hands of its Maker, could not be immediately caſt into Priſon, before it had, by any Act of its own Will, or any*

Uſe

Uſe of its own Underſtanding, committed either Error or Sin. I call this Body a Priſon, both becauſe it is a Confinement and Reſtraint upon our beſt Faculties and Capacities, and is alſo the Seat of Diſeaſes and Loathſomneſs; and, as Priſons uſe to do, commonly tends more to debauch Mens Natures, than to improve them.

But though we cannot certainly tell under what Circumſtances human Souls were placed at firſt, yet all Antiquity agrees, Oriental and Occidental, concerning their Præ-exiſtence in general, in Reſpect of theſe mortal Bodies: And our Saviour never reproaches or corrects the Jews, *when they ſpeak upon that Suppoſition,* Luke ix. 18, 19. John ix. 2. *Beſides, it ſeems to me beyond all Controverſy, that the Soul of the Meſſiah did exiſt before the Incarnation, and voluntarily deſcended from Heaven to take upon it a mortal Body. And though it does not appear that all human Souls were at firſt placed in Glory, yet, from the Example of our Saviour, we ſee ſomething greater in them; namely, a Capacity to be united to the Godhead,* John iii. 13. *and* vi. 38 *and* 62. *and* xvii. 5. *And what is poſſible to one, is poſſible to more. But theſe Thoughts are too high for us, while we find ourſelves united to nothing but diſeaſed Bodies and Houſes of Clay.*

The greateſt Fault we can commit, in ſuch Speculations, is to be over poſitive and dogmatical: To be inquiſitive into the Ways of Providence and the Works of God, is ſo far from being a Fault that it is our greateſt Perfection: We cultivate the higheſt Principles and beſt Inclinations of our Nature, while we are thus employed; and 'tis Littleneſs or Secularity of Spirit, that is the greateſt Enemy to Contemplation. Thoſe that would have a true Contempt of this World, muſt ſuffer the Soul to be ſometimes

upon

upon the Wing, and, to raiſe herſelf above the Sight of this little dark Point, which we now inhabit. Give her a large and free Proſpect of the Immenſity of God's Works, and of his inexhauſted Wiſdom and Goodneſs, if you would make her great and good; as the warm Philoſopher ſays,

Give me a Soul ſo great, ſo high,
Let her Dimenſions ſtretch the Sky;
That comprehends within a Thought,
The whole Extent, 'twixt God and Nought;
And from the World's firſt Birth and Date,
Its Life and Death can calculate,
With all th' Adventures that ſhall paſs,
To ev'ry Atom of the Maſs.

But let her be as GOOD as GREAT,
Her higheſt Throne a Mercy-Seat;
Soft and diſſolving like a Cloud,
Loſing herſelf in doing Good;
A Cloud that leaves its Place Above,
Rather than dry and uſeleſs move,
Falls in a Shower upon the Earth,
And gives ten thouſand Seeds a Birth;
Hangs on the Flow'rs and infant Plants,
Sucks not their Sweets, but feeds their Wants:
So let this mighty Mind diffuſe,
All that's her own to others Uſe;
And, free from private Ends, retain
Nothing of SELF, but a bare Name.

THE THEORY OF THE EARTH.

BOOK IV.

Concerning the New Heavens *and* New Earth, AND *Concerning the* Conſummation *of all Things.*

CHAP. I.

The Introduction; That the World will not be annihilated in the laſt Fire: That we are to expect, according to Scripture and the Chriſtian Doctrine, new Heavens and a new Earth, when theſe are diſſolved or burnt up.

WE are now ſo far advanced in the Theory of the Earth, as to have ſeen the End of two Worlds; one deſtroyed by Water, and another by Fire. It remains only to conſider, whether we be yet come to the final Period of Nature; the laſt Scene of all Things, and conſequently the utmoſt Bound

Bound of our Enquiries: Or, whether Providence, which is inexhauſted in Wiſdom and Goodneſs, will raiſe up, from this dead Maſs, new Heavens and a new Earth; another habitable World, better and more perfect than that which was deſtroyed: That, as the firſt World began with a Paradiſe, and a State of Innocency; ſo the laſt may be a Kind of Renovation of that happy State, whoſe Inhabitants ſhall not die, but be tranſlated to a bleſſed Immortality.

I know it is the Opinion of ſome, that this World will be annihilated, or reduced to nothing, at the Conflagration, and that would put an end to all farther Enquiries. But whence do they learn this? From Scripture or Reaſon, or their own Imagination? What Inſtance or Example can they give us of this they call *Annihilation?* Or what Place of Scripture can they produce, that ſays, the World, in the laſt Fire, ſhall be reduced to nothing? If they have neither Inſtance nor Proof of what they affirm, it is an empty Imagination of their own, neither agreeable to Philoſophy nor Divinity: Fire does not conſume any Subſtance; it changes the Form and Qualities of it, but the Matter remains. And if the Deſign had been *Annihilation*, the employing of Fire would have been of no Uſe or Effect: For Smoke and Aſhes are at as great a Diſtance from *Nothing*, as the Bodies themſelves out of which they are made. But theſe Authors ſeem to have but a ſmall Tincture of Philoſophy, and therefore it will be more proper to confute their Opinion from the Word of Scripture, which hath left us ſufficient Evidence, that another World will ſucceed after the Conflagration of that we now inhabit.

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The Prophets, both of the Old and New Teſtament, have left us their Predictions concerning *new Heavens and a new Earth.* So ſays the Prophet *Iſaiah*, Ch. lxv. 17. *Behold I create new Heavens and a new Earth, and the former ſhall not be remembered, or come into Mind*; as not worthy our Thoughts, in compariſon of thoſe that will ariſe when theſe paſs away. So the Prophet St. *John* in his *Apocalypſe*, when he was come to the End of the World, ſays, *And I ſaw a new Heaven and a new Earth: For the firſt Heaven and the firſt Earth were paſſed away, and there was no more Sea*, Apoc. xxi. 1. Where he does not only give us an Account of a new Heaven and a new Earth in general; but alſo gives a diſtinctive Character of the *new Earth*, that it ſhall have *no Sea.* And in the 5th *Verſe*, he that ſate upon the Throne ſays, *Behold I make all* Things *new:* which, conſidered with the Antecedents and Conſequents, cannot be otherwiſe underſtood than of a new World.

But ſome Men make Evaſions here, as to the Words of the Prophets, and ſay, they are to be underſtood in a figurative and allegorical Senſe; and to be applied to the Times of the Goſpel, either at firſt or towards the latter End of the World; ſo as this *new Heaven and new Earth*, ſignify only a great Change in the moral World. But how can that be, ſeeing St. *John* places them after the End of the World? And the Prophet *Iſaiah* connects ſuch Things with his new Heavens and new Earth, as are not compatible to the preſent State of Nature, *ch.* lxv. However, to avoid all Shuffling and Tergiverſation in this Point, let us appeal to St. *Peter*, who uſes a plain literal Style, and diſcourſes downright concerning

cerning the natural World. In his 2d *Epiſt.* and 3d *Chap.* when he had foretold and explained the future Conflagration, he adds, But we expect *new Heavens and a new Earth, according to his Promiſes.* Theſe Promiſes were made by the Prophets; and this gives us full Authority to interpret their *new Heavens and new Earth* to be after the *Conflagration.* St. *Peter,* when he had deſcribed the Diſſolution of the World in the laſt Fire, in full and emphetical Terms, as *the paſſing away the Heavens with a Noiſe; the melting of the Elements, and burning up all the Works of the Earth*; he ſubjoins, *Nevertheleſs* (notwithſtanding this total Diſſolution of the preſent World) *we, according to his Promiſes, look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs.* As if the Apoſtle ſhould have ſaid, Notwithſtanding this ſtrange and violent Diſſolution of the preſent Heavens and Earth, which I have deſcribed to you, we do not at all diſtruſt God's Promiſes, concerning new Heavens and a new Earth, that are to ſucceed theſe, and to be the Seat of the Righteous.

Here's no room for Allegories, or allegorical Expoſitions, unleſs you will make the Conflagration of the World an Allegory: For, as Heavens and Earth were deſtroyed, ſo Heavens and Earth are reſtored; and if, in the firſt Place, you underſtand the natural material World, you muſt alſo underſtand it in the ſecond Place; they are both Allegories, or neither. But to make the Conflagration an Allegory, is not only to contradict St. *Peter,* but all Antiquity, ſacred or prophane. And I deſire no more Aſſurance, that we ſhall have new Heavens and a new Earth, in a literal Senſe, than we have that the preſent

Hea-

Heavens and Earth ſhall be deſtroyed in a literal Senſe, and by material Fire: Let it therefore reſt upon that Iſſue, as to the firſt Evidence and Argument from Scripture.

Some will fancy, it may be, that we ſhall have new Heavens and Earth, and yet that theſe ſhall be annihilated: They would have theſe firſt reduced to nothing, and then others created, ſpick and ſpan new, out of nothing. By why ſo, pray, what's the Humour of that? Leſt Omnipotency ſhould want Employment, you would have it to do, and undo, and do again; as if new-made Matter, like new Cloaths, or new Furniture, had a better Gloſs, and was more credible. Matter never wears; as fine Gold, melt it down never ſo often, it loſes nothing of its Quantity: The Subſtance of the World is the ſame, burnt or unburnt, and is of the ſame Value and Virtue, new or old; and we muſt not multiply the Actions of Omnipotency without Neceſſity. God does not make, or unmake things, to try Experiments: He knows before-hand the utmoſt Capacities of every Thing, and does no vain or ſuperfluous Work. Such Imaginations as theſe, proceed only from want of true Philoſophy, or the true Knowledge of the Nature of God and of his Works, which ſhould always be carefully attended to in ſuch Speculations as concern the natural World. But to proceed in our Subject.

If they ſuppoſe Part of the World to be annihilated, and to continue ſo, they philoſophize ſtill worſe and worſe: How high ſhall the Annihilation reach? Shall the Sun, Moon, and Stars, be reduced to nothing? But what have they done, that they ſhould undergo ſo hard a Fate? Muſt they be turned out of being for our Faults? The whole

whole material Univerſe will not be annihilated at this Bout, for we are to have Bodies after the Reſurrection, and to live in Heaven. How much of the Univerſe then will you leave ſtanding? or how ſhall it ſubſiſt with this great *Vacuum* in the Heart of it? This Shell of a World is but the Fiction of an empty Brain; For God and Nature, in their Works, never admit of ſuch gaping Vacuities and Emptineſſes.

If we conſult Scripture again, we ſhall find that that makes mention of a *Reſtitution* and *Reviviſcency* of all Things, at the End of the World, or at the Coming of our Saviour. St. *Peter*, whoſe Doctrine we have hitherto followed, in his Sermon to the *Jews*, after our Saviour's Aſcenſion, tells them, that he will come again, and that there will be then a *Reſtitution of all Things*, ſuch as was promiſed by the Prophets. *The Heavens*, ſays he, *muſt receive him until the Time of Reſtitution of all Things; which God hath ſpoken by the Mouth of his holy Prophets, ſince the World began*, Acts iii. 21. If we compare this Paſſage of Saint *Peter*'s, with that which we alledged before, out of his Second Epiſtle, it can ſcarce be doubted but that he refers to the ſame Promiſes in both Places; and what he there calls a *new Heaven*, and a *new Earth*, he calls here a *Reſtitution of all Things*: For the Heavens and the Earth comprehend all, and both theſe are but different Phraſes for the Renovation of the World. This gives us alſo Light how to underſtand what our Saviour calls the *Regeneration* or *Reviviſcency*, when he ſhall ſit upon his Throne of Glory, and will reward his Followers an hundred-fold, for all their Loſſes in this World, beſides everlaſting Life, as the Crown of all, *Mat.* xix. 28, 29. I know,

in our *Engliſh* Tranſlation, we ſeparate *the Regeneration* from *ſitting upon his Throne*, but without any Warrant from the Original. And ſeeing our Saviour ſpeaks here of bodily Goods, and ſeems to diſtinguiſh them from *everlaſting Life*, which is to be the final Reward of his Followers; this *Regeneration* ſeems to belong to his Second Coming, when the World ſhall be renewed or regenerated, and the Righteous ſhall poſſeſs the Earth.

Other Places of Scripture that foretel the Fate of this material World, repreſent it always as a *Change*, not as an *Annihilation*. St. *Paul* ſays, *The Figure of this World paſſeth away*, 1 Cor. vii. 31. The Form, Faſhion, and Diſpoſition of its Parts, but the Subſtance ſtill remains: As a Body that is melted down and diſſolved, the Form periſhed, but the Matter is not deſtroyed. And the Pſalmiſt ſays, the Heavens and the Earth ſhall be *changed*, *Pſal.* cii. 26. which anſwers to this Transformation we ſpeak of. The ſame Apoſtle, in the eighth Chapter to the *Romans*, ver. 21, 22, 23, 24. ſhews alſo, that this *Change* ſhall be, and ſhall be for the better, and calls it a *Deliverance of the Creation from Vanity and Corruption*, and a Participation of the *glorious Liberty of the Children of God*; being a Sort of *Redemption*, as they have a *Redemption of their Bodies*.

But ſeeing the *Renovation* of the World is a Doctrine generally received, both by ancient and modern Authors, as we ſhall have Occaſion to ſhew hereafter, we need add no more, in this Place, for Confirmation of it. Some Men are willing to throw all Things into a State of *Nothing* at the Conflagration, and bury them there, that they may not be obliged to give an Account of that State of things that is to ſucceed it.

it. Thoſe who think themſelves bound in Honour to know every Thing in Theology that is knowable, and find it uneaſy to anſwer ſuch Queſtions and Speculations as would ariſe upon their admitting a new World, think it more adviſeable to ſtifle it in the Birth, and ſo to bound all Knowledge at the Conflagration. But ſurely ſo far as Reaſon or Scripture lead us, we may and ought to follow, otherwiſe we ſhould be ungrateful to Providence, that ſent us thoſe Guides; provided we be always duly ſenſible of our own Weakneſs: And, according to the Difficulty of the Subject, and the Meaſure of Light that falls upon it, proceed with that Modeſty and Ingenuity, that becomes ſuch fallible Enquirers after Truth, as we are. And this Rule I deſire to preſcribe to myſelf, as in all other Writings, ſo eſpecially in this; where, though I look upon the principal Concluſions as fully proved, there are ſeveral Particulars, that are rather propoſed to Examination, than poſitively aſſerted.

CHAP. II.

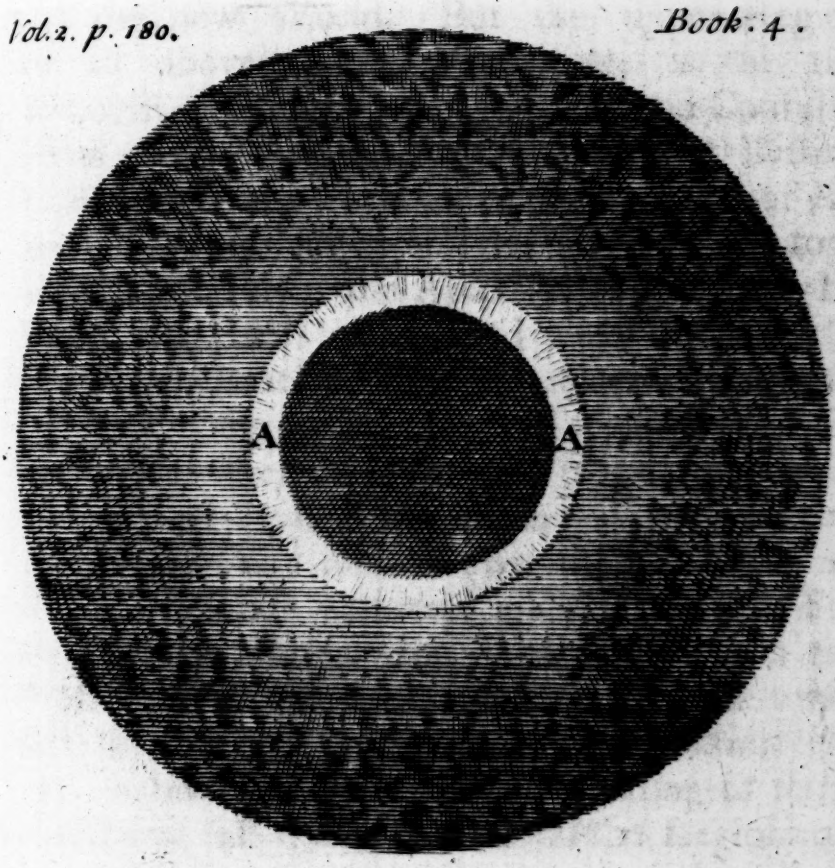
The Birth of the new Heavens and the new Earth, from the ſecond Chaos, or the Remains of the old World: The Form, Order, and Qualities of the new Earth, according to Reaſon and Scripture.

HAving proved from Scripture, that we are to expect *new Heavens*, and a *new Earth*, after the Conflagration; it would be ſome Pleaſure and Satisfaction to ſee how this new Frame will ariſe, and what Foundation there is in Na-

ture for the Accompliſhment of theſe Promiſes. For, though the Divine Power be not bound to all the Laws of Nature, but may diſpenſe with them when there is a Neceſſity; yet it is an Eaſe to us in our Belief, when we ſee them both conſpire in the ſame Effect. And, in order to this, we muſt conſider in what Poſture we left the demoliſhed World, what Hopes there are of a Reſtauration. And we are not to be diſcouraged, becauſe we ſee Things at preſent wrapt up in a confuſed Maſs; for, according to the Methods of Nature and Providence, in that dark Womb uſually are the Seeds and Rudiments of an Embryo-World.

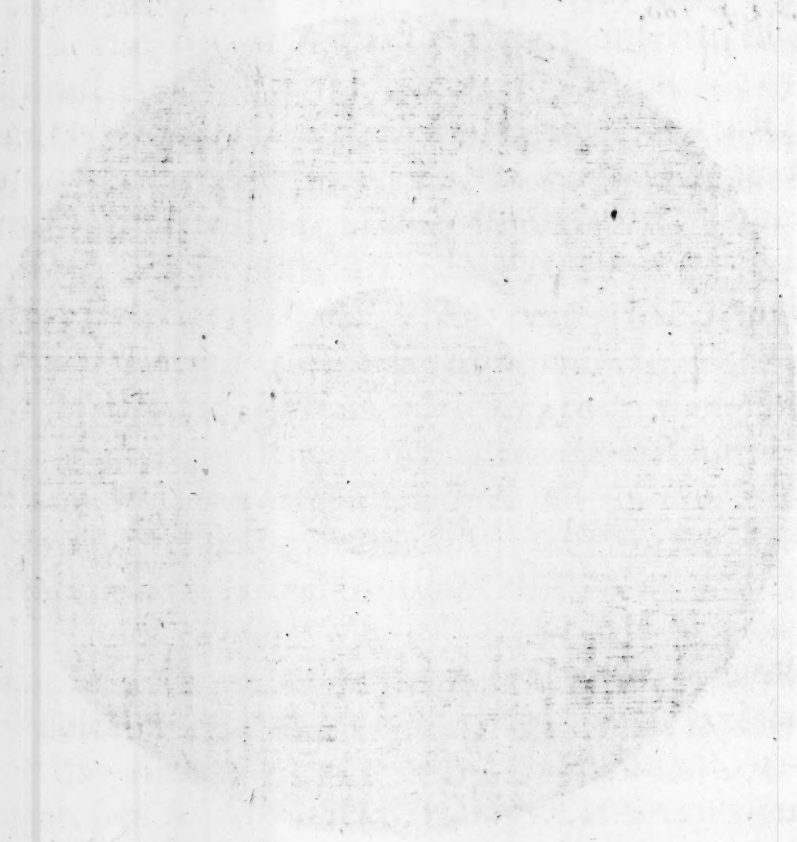
Neither is there, poſſibly, ſo great a Confuſion, in this Maſs, as we imagine: The Heart, an interior Body of the Earth, is ſtill entire; and that Part of it that is conſumed by the Fire, will be divided, of its own Accord, into two Regions. What is diſſolved and melted, being the heavieſt, will deſcend as low as it can, and cover and incloſe the Kernel of the Earth round about, as a molten Sea or Abyſs; according as it is explained and ſet down in the precedent Book. But what is more light and volatile, will float in the Air; as Fumes, Smoke, Exhalations, Vapours of Water, and whatſoever terreſtrial Parts can be elevated and ſupported by the Strength of Fire. Theſe, all mingled together, of different Sizes, Figures, and Motions, will conſtitute an opaque Cloud, or thick Region of Darkneſs round the Earth; ſo as the Globe of the Earth, with its Atmoſphere, after the Conflagration is finiſhed, will ſtand much what in the Form repreſented in this Scheme.

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Now as to the lower of theſe two Regions, the Region of melted Matter, A. A. we ſhall have little Occaſion to take Notice of it; ſeeing it will contribute nothing to the Formation of the new World. But the upper Region, or all above that Orb of Fire, is the true Draught of a Chaos; or a Mixture and Confuſion of all the Elements, without Order or Diſtinction. Here are Particles of Earth, and of Air, and of Water, all promiſcuouſly jumbled together by the Force and Agitation of the Fire. But when that Force ceaſes, and every one is left to its own Inclination, they will, according to their different Degrees of Gravity, ſeparate and ſort themſelves after this Manner: Firſt, the heavieſt and groſſeſt Parts of the Earth will ſubſide, then the watery Parts will follow; then a lighter ſort of Earth, which will ſtop, and reſt upon the Surface of the Water, and compoſe there a thin Film or Membrane. This Membrane or tender Orb is the firſt Rudiment, or Foundation of a new habitable Earth. For, according as terreſtrial Parts fall upon it, from all the Regions and Heights of the Atmoſphere, or of the Chaos, this Orb will grow more Firm, ſtrong, and immoveable, able to ſupport itſelf and Inhabitants too. And having in it all the Principles of a fruitful Soil, whether for the Production of Plants, or of Animals, it will want no Property or Character of an habitable Earth. And particularly, will become ſuch an Earth, and of ſuch a Form, as the firſt paradiſaical Earth was, which hath been fully deſcribed, in the firſt and ſecond Books of this Theory.

There is no Occaſion of examining more accurately the Formation of this ſecond Earth, ſeeing



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it is ſo much the ſame with that of the firſt; which is ſet down fully and diſtinctly, in the fifth Chapter of the firſt Book of this Theory. Nature here repeats the ſame Work, and in the ſame Method; only the Materials are now a little more refined, and purged by the Fire: They both riſe out of a Chaos, and that, in effect, the ſame in both Caſes; for though in forming the firſt Earth, I ſuppoſed the Chaos or confuſed Maſs, to reach down to the Center, I did that only for the Eaſe of our Imagination; that ſo the whole Maſs might appear more ſimple and uniform. But in reality, that Chaos had a ſolid Kernel of Earth within, as this hath; and that Matter which fluctuated above in the Regions of the Air, was the true Chaos, whoſe Parts, when they came to a Separation, made the ſeveral Elements, and the Form of an habitable Earth, betwixt the Air and the Water. This Chaos, upon Separation, will fall into the ſame Form and Elements; and ſo, in like manner, create or conſtitute a ſecond *Paradiſaical* World.

I ſay, a *Paradiſaical* World; for it appears plainly, that this new-formed Earth muſt agree with that primigenial Earth, in the two principal and fundamental Properties. Firſt, it is of an even, entire, uniform, and regular Surface, without Mountains or Sea. Secondly, that it hath a ſtraight and regular Situation to the Sun, and the *Axis* of the *Ecliptick*. From the Manner of its Formation, it appears manifeſtly, that it muſt be of an even and regular Surface. For the Orb of liquid Fire, upon which the firſt Deſcent was made, being ſmooth and uniform every where, the Matter that fell upon it would take the ſame Form and Mould: And ſo the ſecond

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or third Region, that were ſuperinduced, would ſtill imitate the Faſhion of the firſt; there being no Cauſe or Occaſion of any Inequality. Then as to the Situation of its *Axis*, this Uniformity of Figure would determine the Center of its Gravity to be exactly in the Middle, and conſequently there would be no Inclination of one Pole more than another, to the general Center of its Motion; but, upon a free Libration in the liquid Air, its *Axis* would lie parallel with the *Axis* of the Ecliptick where it moves. But theſe Things having been deduced more fully in the ſecond Book about *Paradiſe* and the *primigenial Earth*, they need no further Explication in this Place.

If Scripture had left us ſeveral diſtinct Characters of the *New Heavens*, and the *New Earth*, we might, by comparing with thoſe, have made a full Proof of our Hypotheſis. One indeed St. *John* hath left us in very expreſs Terms; *There was no Sea there*, he ſays: His Words are theſe: *And I ſaw a New Heaven, and a New Earth; for the firſt Heaven and the firſt Earth were paſſed away*; *AND THERE WAS NO MORE SEA*. This Character is very particular, and you ſee it exactly anſwers to our Hypotheſis; for in the new-formed Earth, the Sea is covered and inconſpicuous, being an Abyſs, not a Sea; and wholly lodged in the Womb of the Earth. And this one Character, being inexplicable upon any other Suppoſition, and very different from the preſent Earth, makes it a ſtrong Preſumption that we have hit upon the true Model of the *new Heavens* and *new Earth* which St. *John* ſaw.

To this Sight of the *new Heavens* and *new Earth*, St. *John* immediately ſubjoins the Sight of the *new Jeruſalem*, *Ver.* 2. as being contem-

pory, and, in ſome Reſpects, the ſame Thing. It is true, the Characters of the *new Jeruſalem*, in theſe two laſt Chapters of the *Apocalypſe*, are very hard to be underſtood; ſome of them being incompatible to a *terreſtrial* State, and ſome of them to a *celeſtial*; ſo as it ſeems to me very reaſonable to ſuppoſe, that the *new Jeruſalem*, ſpoken of by St. *John*, is two-fold: That which he ſaw himſelf, Ver. 2. and that which the Angel ſhewed him afterwards, Ver. 9. For I do not ſee what need there was of an *Angel*, and of *taking him up into a great and high Mountain*, only to ſhew him that which he had ſeen before, at the Foot of the Mountain: But however that be, we are to conſider, in this Place, the terreſtrial new *Jeruſalem* only, or that which is the *new Heavens* and *new Earth*. And as St. *John* hath joined theſe two together, ſo the Prophet *Iſaiah* hath done the ſame thing before, *Chap.* lxv. 17, 18. when he had promiſed *new Heavens and a new Earth*, he calls them under another Name, *Jeruſalem*; and they both uſe the ſame Character in Effect, in the Deſcription of their *Jeruſalem*. Ver. 19. *Iſaiah* ſays, *And I will rejoice in* Jeruſalem, *and joy in my People, and the Voice of weeping ſhall be no more heard in her, nor the Voice of crying*, *Apoc.* xxi. 3, 4. St. *John* ſays alſo in his *Jeruſalem*, *God ſhall dwell with them, and they ſhall be his People: And he ſhall wipe away all Tears from their Eyes; and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more Pain.* Now in both theſe Prophets, when they treat upon this Subject, we find they make frequent Alluſions to *Paradiſe* and a *paradiſaical* State; ſo as they may be juſtly taken as a Scripture Character of the *new Heavens* and the

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new Earth. The Prophet *Iſaiah* ſeems plainly to point at a *paradiſaical* State, throughout that Chapter, by an univerſal Innocency, and Harmleſneſs of Animals; and Peace, Plenty, Health, Longevity or Immortality of the Inhabitants. St. *John* alſo hath ſeveral Alluſions to *Paradiſe*, in thoſe two Chapters where he deſcribes the new *Jeruſalem*, Ch. xxi. and Ch. xxii. And in his Diſcourſe to the ſeven Churches, in one Place (Ch. ii. 7.) *To him that overcometh* is promiſed, *to eat of the Tree of Life, which is in the Midſt of the Paradiſe of God.* And in another Place (Ch. iii. 12.) *To him that overcometh* is promiſed, *to have the Name of the new* Jeruſalem *writ upon him.* Theſe I take to be the ſame Thing, and the ſame Reward of Chriſtian Victors; the *new Jeruſalem*, or the *new Heavens* and *new Earth*, and the *Paradiſe of God.* Now this being the general Character of the *new Earth*, that it is *paradiſaical*; and the particular Character that it *hath no Sea*; and both theſe agreeing with our Hypotheſis, as apparently deducible from thoſe Principles, and that Manner of its Formation which we have ſet down; we cannot but allow, that the Holy Scriptures, and the natural Theory agree in their Teſtimony, as to the Conditions and Properties of the *New Heavens* and *New Earth.*

From what has been ſaid in this and the precedent Chapter, it will not be hard to interpret what St. *Paul* meant by his *habitable Earth to come*; Τὴν οἰκυμένην τῆς μέλλυσαν. πατὴρ τῦ μέλλοντ☉ αἰῶν☉, *Iſai.* ix. 6. which is to be ſubjected to our Saviour, and not to the Angels. In the ſecond Chapter to the *Hebrews*, Ver. 5. he ſays, *For unto the Angels hath he not put in Subjection*

jection the WORLD TO COME; ſo we read it, but, according to the ſtricteſt and plaineſt Tranſlation, it ſhould be *the habitable Earth to come*. Now, what Earth is this, where our Saviour is abſolute Sovereign; and where the Government is neither Human nor Angelical, but peculiarly Theocratical? In the firſt Place, this cannot be the preſent World, or the preſent Earth, becauſe the Apoſtle calls it *future*, or the *Earth to come*. Nor can it be underſtood of the Days of the Goſpel; ſeeing the Apoſtle acknowledges, Ver. 8. that this Subjection, whereof he ſpeaks, is not yet made. And ſeeing Antichriſt will not finally be deſtroyed till the Appearance of our Saviour, (2 *Theſſ.* ii. 8.) nor Satan bound, while Antichriſt is in Power; during the Reign of theſe two (who are the Rulers of the Darkneſs of the World) our Saviour cannot properly be ſaid to begin his Reign here, *Epheſ.* vi. 12. It is true, he exerciſes his Providence over his Church, and ſecures it from being deſtroyed: He can, by a Power paramount, ſtop the Rage either of Satan or Antichriſt; *Hitherto ye ſhall go, and no further*. As ſometimes when he was upon Earth, he exerted a Divine Power, which yet did not deſtroy his State of Humiliation; ſo he interpoſes now when he thinks fit, but he does not finally take the Power out of the Hands of his Enemies, nor out of the Hands of the Kings of the Earth. The *Kingdom is not delivered up to him*, and all *Dominion and Power*; Ch. vii. 13, 25, 26. That *all Tongues and Nations ſhall ſerve him*. For St. *Paul* can mean no leſs in this Place than that Kingdom in *Daniel*, *Heb.* ii. 8. ſeeing he calls it *putting all Things in Subjection under his Feet*, and ſays that it is not yet done. Upon this

this account alſo, as well as others, our Saviour might truly ſay to *Pilate*, (*Joh.* xviii. 36. *My Kingdom is not of this World.* And to his Diſciples, *The Son of Man came not to be miniſtred unto, but to miniſter*, *Matt.* xx. 28. When he comes to receive his Kingdom, he comes in the Clouds of Heaven. (*Dan.* vii. 13, 14.) not in the Womb of a Virgin. He comes with the Equipage of a King and Conqueror: with Thouſands and Ten Thouſands of Angels; not in the Form of a Servant, or of a weak Infant, as he did at his firſt coming.

I allow the Phraſe αἰὼν μέλλων, or in the *Hebrew* עולם הבא, *the World to come*, is ſometimes uſed in a large Senſe, as comprehending all the Days of the Meſſiah, whether at his firſt or ſecond Coming, (for theſe two Comings are often undiſtinguiſhed in Scripture) and reſpect the moral World, as well as the natural. But the Word οἰκουμένη. *Orbis habitabilis*, which St. *Paul* here uſes, does primarily ſignify the natural World, or the habitable Earth, in the proper Uſe of the Word amongſt the *Greeks*, and frequently in Scripture, *Luke* iv. 5. and xxi. 26. *Rom.* x. 18. *Heb.* i. 6. *Apoc.* iii. 10. Neither do we here exclude the moral World, or the Inhabitants of the Earth, but rather neceſſarily include them: Both the natural and moral *World to come*, will be the Seat and Subject of our Saviour's Kingdom and Empire, in a peculiar Manner. But when you underſtand nothing by this Phraſe but the *preſent moral World*, it neither anſwers the proper Signification of μέλλουσα nor of οἰκουμένη, of the firſt or ſecond Part of the Expreſſion; and though ſuch like Phraſes may be uſed for the Diſpenſation of the Meſſiah in Oppoſition to that

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of the Law, yet the Height of that Diſtinction or Oppoſition, and the fulfilling of the Expreſſion, depends upon the ſecond Coming of our Saviour, and upon the *future Earth* or habitable World, where he ſhall reign, and which does peculiarly belong to him and his Saints.

Neither can this *World to come*, or this *Earth to come*, be underſtood of the Kingdom of Heaven. For the *Greek* Word will not bear that Senſe, nor is it ever uſed in Scripture for *Heaven*. Beſides, the Kingdom of Heaven, when ſpoken of as *future*, is not properly till the laſt Reſurrection and final Judgment. Whereas *this World to come*, which our Saviour is to govern, muſt be therefore that Time, and will then Expire. For all his Government as to this World, expires at the Day of Judgment, 1 *Cor.* xv. 24. *&c.* and *he will then deliver up the Kingdom into the Hands of his Father, that he may be all in all:* Having reigned firſt himſelf, *and put down all Rule and all Authority and Power.* So that St. *Paul*, in theſe two Places of his Epiſtles, refers plainly to the ſame Time, and the ſame Reign of Chriſt; which muſt be in a *future World*, and before the *laſt Day of Judgment*, and therefore, according to our Deductions, in the *new Heavens* and the *new Earth*.

CHAP.

CHAP. III.

Concerning the Inhabitants of the new Earth. That natural Reaſon cannot determine this Point. That according to Scripture, the Sons of the firſt Reſurrection, or the Heirs of the Millennium, *are to be the Inhabitants of the new Earth. The Teſtimony of the Philoſophers, and of the Chriſtian Fathers, for the Renovation of the World. The firſt Propoſition laid down.*

THUS we have ſettled the true Notion, according to Reaſon and Scripture, of the *new Heavens* and *new Earth:* But where are the Inhabitants, you'll ſay? You have taken the Pains to make us a new World, and now that it is made, it muſt ſtand empty. When the firſt World was deſtroyed, there were eight Perſons preſerved, with a Set of living Creatures of every Kind, as a Seminary or Foundation of another World; but the Fire, it ſeems, is more mercileſs than the Water; for in this Deſtruction of the World, it does not appear that there is one living Soul left, of any Sort, upon the Face of the Earth. No Hopes of Poſterity, nor of any Continuation of Mankind, in the uſual Way of Propagation; and Fire is a barren Element, that breeds no living Creatures in it, nor hath any Nouriſhment proper for their Food or Suſtenance.

We are perfectly at a Loſs therefore, ſo far as I ſee, for a new Race of Mankind, or how to People this new-formed World. The Inhabitants,

tants, if ever there be any, muſt either come from Heaven, or ſpring from the Earth: there are but theſe two Ways. But *natural Reaſon* can determine neither of theſe, ſees no Track to follow in theſe unbeaten Paths, nor can advance one Step farther. Farewell then, dear Friend; I muſt take another Guide, and leave you here, as *Moſes* upon Mount *Piſgah*, only to look into that Land, which you cannot enter. I acknowledge the good Service you have done, and what a faithful Companion you have been, in a long Journey; from the Beginning of the World to this Hour, in a Tract of Time of ſix thouſand Years. We have travelled together through the dark Regions of a firſt and ſecond *Chaos*; ſeen the World twice ſhipwrecked: Neither Water nor Fire, could ſeparate us; but now you muſt give Place to other Guides.

Welcome, *Holy Scriptures*, the Oracles of God, a Light ſhining in Darkneſs, a Treaſury of hidden Knowledge; and where *human Faculties* cannot reach, a ſeaſonable Help and Supply to their Defects. We are now come to the utmoſt Bounds of their Dominion; they have made us a new World, but, how it ſhall be inhabited, they cannot tell; know nothing of the Hiſtory or Affairs of it. This we muſt learn from other Maſters, inſpired with the Knowledge of Things to come: And ſuch Maſters we know none, but the holy Prophets and Apoſtles. We muſt therefore now put ourſelves wholly under their Conduct and Inſtruction, and from them only receive our Information concerning the moral State of the future habitable Earth.

In this firſt Place therefore, the Prophet *Iſaiah* tells us, as a Preparation to our farther Enquiries,

ries, *The Lord God created the Heavens, God himſelf that formed the Earth, he created it not in vain, he formed it to be inhabited*, Iſa. xlv. 18. This is true, both of the preſent Earth and the *future*, and of every habitable World whatſoever. For to what purpoſe is it made habitable, if not to be inhabited? That would be, as if a Man ſhould manure, and plough, and every Way prepare his Ground for Seed, but never ſow it. We do not build Houſes that they ſhould ſtand empty, but look out for Tenants as faſt as we can; as ſoon as they are made ready and become tenantable. But if Man could do things in vain, and without Uſe or Deſign, yet God and Nature never do any thing *in vain*; much leſs ſo great a Work as the making of a World; which if it were in vain, would comprehend ten thouſand Vanities or uſeleſs Preparations in it. *We* may therefore, in the firſt place, ſafely conclude, *that the new Earth will be inhabited.*

But *by whom will it be inhabited?* This makes the ſecond Enquiry. St. *Peter* anſwers this Queſtion for us, and with a particular Application to this very Subject of the *new Heavens* and *new Earth:* They ſhall be inhabited, he ſays, by the *Juſt* or the *Righteous*. His Words which we cited before, are theſe; when he had deſcribed the Conflagration of the World, he adds, But we *expect new Heavens and a new Earth, WHEREIN DWELLETH RIGHTEOUSNESS*. By *Righteouſneſs* here, it is generally agreed, muſt be underſtood righteous Perſons; for Righteouſneſs cannot be without righteous Perſons. It cannot hang upon Trees, or grow out of the Ground; 'tis the Endowment of reaſonable Creatures. And theſe righteous Perſons

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are eminently ſuch, and therefore called Righteouſneſs in the Abſtract, or purely righteous without Mixture of Vice.

So we have found Inhabitants for the *new Earth*, Perſons of an high and noble Character; like thoſe deſcribed by St. *Peter* (1 *Eph.* ii. 9.) *A choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People.* As if into that World, as into St. *John's new Jeruſalem*, nothing impure or unrighteous was to be admitted, *Apoc.* xxi. 27. Theſe being then the happy and holy Inhabitants; the next Enquiry is, *Whence do they come?* From what Off-ſpring, or from what Original? We noted before, that there was no Remnant of Mankind left at the Conflagration, as there was at the Deluge; nor any Hopes of a Reſtauration that Way. Shall we then imagine that theſe new Inhabitants are a Colony wafted over from ſome neighbouring World; as from the Moon, or Mercury, or ſome of the higher Planets? You may imagine what you pleaſe, but that ſeems to me not imaginary only, but impracticable: And that the Inhabitants of thoſe Planets are Perſons of ſo great Accompliſhments, is more than I know; but I am ſure they are not the Perſons here underſtood; for theſe muſt be ſuch as inhabited this Earth before. We look for *new Heavens* and *new Earth*, ſays the Apoſtle: Surely to have ſome Share and Intereſt in them, otherwiſe there would be no Comfort in that Expectation. And the Prophet *Iſaiah* ſaid before, I create *new Heavens* and a *new Earth*, and the former ſhall come no more in Remembrance; but be *YOU glad and rejoyce for ever in that which I create.* The Truth is, none can have ſo good Pretenſions to this Spot of Ground

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we call the Earth, as the Sons of Men, ſeeing they once poſſeſſed it; and if it be reſtored again, 'tis their Propriety and Inheritance. But 'tis not Mankind in general that muſt poſſeſs this new World, but the *Iſrael of God*, according to the Prophet *Iſaiah*; or the *Juſt*, according to St. *Peter*; and eſpecially thoſe that have ſuffered for the Sake of their Religion. For this is that *Palingeneſia*, as we noted before, that *Renovation*, or *Regeneration* of all Things, where our Saviour ſays, thoſe that ſuffer Loſs for his Sake, ſhall be recompenſed, *Matth.* xix. 28, 29.

But they muſt be then raiſed from the Dead. For all Mankind was deſtroyed at the Conflagration: and there is no Reſource for them any other way, than by a Reſurrection. 'Tis true: and St. *John* (*Apoc.* xx.) gives us a fair Occaſion to make this Suppoſition, *that* there will be ſome raiſed from the Dead, before the general Day of Judgment. For he plainly diſtinguiſheth of a *firſt* and *ſecond* Reſurrection, and makes the firſt to be a thouſand Years before the ſecond, and before the general Day of Judgment. Now, if there be truly and really a two-fold Reſurrection, as St. *John* tells us; and that a thouſand Years Diſtance from one another: It may very rationally be preſumed, that thoſe that are raiſed in the firſt Reſurrection, are thoſe *Juſt* that will inhabit the *New Heavens* and *New Earth*; or whom our Saviour promiſed to reward in the Renovation of the World.

For otherwiſe, who are thoſe *Juſt* that ſhall inhabit the *New Earth*, and whence do they come? Or when is that Reſtauration which our Saviour ſpeaks of, wherein thoſe that ſuffered for the Sake of the Goſpel ſhall be rewarded? St.

John ſays, the *Martyrs*, at his firſt Reſurrection, ſhall live again, and reign with Chriſt: Which ſeems to be the Reward promiſed by our Saviour, to thoſe that ſuffered for his Sake, and the ſame Perſons in both Places. *And I ſaw the Souls of them* (ſays St. *John*) *that were beheaded for the Witneſs of Jeſus, and for the Word of God; and which had not worſhipped the Beaſt*, &c. *and they lived and reigned with Chriſt a Thouſand Years*, Apoc. xx. 4. Theſe, I ſay, ſeem to be the ſame Perſons, to whom Chriſt had before promiſed and appropriated a particular Reward. And this Reward of theirs, or this Reign of theirs, is upon *Earth*; upon ſome Earth, new or old, not in Heaven. For, beſides that we read nothing of their Aſcenſion into Heaven after their Reſurrection; there are ſeveral Marks that ſhew, it muſt neceſſarily be underſtood of a State upon Earth. For *Gog* and *Magog* came from the *four Quarters of the Earth*, and beſieged the *Camp of the Saints, and the beloved City*, ver. 9. That Camp and that City therefore were upon the Earth. And *Fire came down from Heaven, and devoured them.* If it came down from Heaven, it came upon the Earth. Farthermore, thoſe Perſons that are raiſed from the *Dead*, are ſaid to be *Prieſts of God and of Chriſt, and to reign with him a thouſand Years*, ver. 6. Now theſe muſt be the ſame Perſons with the *Prieſts* and *Kings*, mentioned in the fifth Chapter, ver. 10. which are there ſaid expreſly *to reign upon Earth*, or that they ſhould *reign upon Earth*. It remains therefore only to determine, *what Earth* this is, where the *Sons of the firſt Reſurrection* will live and reign. It cannot be the preſent Earth, in the ſame State, and under the ſame Circumſtances it is now:

now: For what Happineſs or Privilege would that be, to be called back into a mortal Life, under the Neceſſities and Inconveniencies of ſickly Bodies, and an incommodious World; ſuch as the preſent State of Mortality is, and muſt continue to be, till ſome Change be made in Nature. We may be ſure therefore, that a Change will be made in Nature, before that Time, and that the State they are raiſed into, and the Earth they are to inhabit, will be, at leaſt, *Paradiſaical*; and conſequently can be no other than the *New Heavens* and *New Earth*, which we are to expect after the Conflagration.

From theſe Conſiderations, there is a great Fairneſs to conclude, both as to the Characters of the Perſons, and of the Place or State, that *the Sons of the firſt Reſurrection* will be Inhabitants of the *New Earth*, and reign there with Chriſt a Thouſand Years. But ſeeing this is one of the principal and peculiar Concluſions of this Diſcourſe, and bears a great Part in this laſt Book of the Theory of the Earth, it will deſerve a more full Explication, and a more ample Proof, to make it out. We muſt therefore take a greater Compaſs in our Diſcourſe, and give a full Account of that State which is uſually called the *Millennium*; the Reign of the Saints a Thouſand Years, or the Kingdom of Chriſt upon Earth. But before we enter upon this new Subject, give me leave to cloſe our preſent Argument, about the *Renovation of the World*, with ſome Teſtimonies of the ancient Philoſophers, to that Purpoſe. 'Tis plain to me, that there were among the Ancients ſeveral Traditions, or traditionary Concluſions, which they did not raiſe themſelves, by Reaſon and Obſervation, but received them from

an unknown Antiquity. An Inſtance of this is the *Conflagration of the World*; a Doctrine as ancient, for any thing I know, as the World itſelf; at leaſt as ancient as we have any Records, and yet none of thoſe Ancients that tell us of it, give any Argument to prove it. Neither is it any Wonder, for they did not invent it themſelves, but received it from others without Proof, by the ſole Authority of Tradition. In like manner the *Renovation of the World*, which we are now ſpeaking of, is an ancient Doctrine, both amongſt the *Greeks* and *Eaſtern* Philoſophers: But they ſhew us no Method *how* the World may be *renewed*, nor make any Proof of its future Renovation; for it was not a Diſcovery which they firſt made, but received it with an implicit Faith, from their Maſters and Anceſtors: And theſe traditionary Doctrines were all Forerunners of that Light which was to ſhine more clearly at the Opening of the Chriſtian Diſpenſation; to give a more full Account of the Fate and Revolutions of the natural World, as well as of the moral.

The *Jews*, 'tis well known, held the *Renovation* of the World, and a *Sabbath* after Six Thouſand Years; according to the Prophecy that was current among them; whereof we have given a larger Account in the precedent Book, *Chap.* v. And that future State they called עולם הבא *Olam Hava*, or the *World to come*, which is the very ſame with Saint *Paul's habitable Earth to come*, ἡ οἰκουμένη ἡ μέλλουσα, *Heb.* ii. 6. Neither can I eaſily believe, that thoſe Conſtitutions of *Moſes* that proceed ſo much upon a *ſeptenary*, or the Number *ſeven*, and have no Ground or Reaſon, in the Nature of the Thing, for that particular Number. I cannot eaſily believe, I ſay, that they

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are either accidental or humourſome, without Deſign or Signification; but that they are typical, or repreſentative of ſome *ſeptenary* State, that does eminently deſerve and bear that Character. *Moſes*, in the Hiſtory of the Creation, makes ſix Days Work, and then a Sabbath: Then, after ſix Years, he makes a *Sabbath-Year*; and after a Sabbath of Years, a Year of Jubilee, *Levit.* xxv. All theſe leſſer Revolutions ſeem to me to point at the grand Revolution, the great *Sabbath* or *Jubilee*, after ſix Millennaries; which, as it anſwers the Type in point of Time, ſo likewiſe in the Nature and Contents of it; being a State of Reſt from all Labour, and Trouble, and Servitude; a State of Joy and Triumph, and a State of *Renovation*, when Things are to return to their firſt Condition and priſtine Order. So much for the *Jews*.

The Heathen Philoſophers, both *Greeks* and *Barbarians*, had the ſame Doctrine of the *Renovation* of the World current amongſt them, and that under ſeveral Names and Phraſes; as of the *Great Year*, the *Reſtauration*, the *Mundane Periods*, and ſuch-like. They ſuppoſed ſtated and fixed Periods of Time, upon Expiration whereof there would always follow ſome great Revolution of the World, and the Face of Nature would be renewed: particularly after the Conflagration, the *Stoicks* always ſuppoſed a new World to ſucceed, or another Frame of Nature to be erected in the Room of that which was deſtroyed. And they uſe the ſame Words and Phraſes upon this Occaſion that Scripture uſeth. *Chryſippis* calls it *Apocataſtaſis* (*Lact.* l. 7. c. 23.) as St. *Peter* does, *Acts* iii. 21. *Marcus Antonius* in his *Meditations*, ſeveral Times calls it *Palingeneſia*, as

our Saviour does, *Matt.* xix. 28. And *Numenius* hath two Scripture Words, *Reſurrection* and *Reſtitution*, (*Euſeb. præp. Ev.* l. 7. c. 23.) to expreſs this Renovation of the World. Then as to the *Platonicks*, that Revolution of all Things hath commonly been called the *Platonick* Year, as if *Plato* had been the firſt Author of that Opinion; but that's a great Miſtake; he received it from the *Barbarick* Philoſophers, and particularly from the *Ægyptian* Prieſts, amongſt whom he lived ſeveral Years, to be inſtructed in their Learning. But I do not take *Plato* neither to be the firſt that brought this Doctrine into *Greece*: For, beſides that the *Sibyls*, whoſe Antiquity we do not well know, ſung this Song of old, as we ſee it copied from them by *Virgil* in his fourth Eclogue; *Pythagoras* taught it before *Plato*, and *Orpheus* before them both; and that's as high as the *Greek* Philoſophy reaches.

The *Barbarick* Philoſophers were more ancient; namely, the *Ægyptians*, *Perſians*, *Chaldeans*, *Indian Brackmans*, and other Eaſtern Nations. Their Monuments indeed are in a great meaſure loſt; yet from the Remains of them which the *Greeks* have tranſcribed, and ſo preſerved in their Writings, we ſee plainly they all had this Doctrine of the *future Renovation*. And to this Day the Poſterity of the *Brackmans* in the *Eaſt-Indies* retain the ſame Notion, *that* the World will be renewed after the laſt Fire. You may ſee the Citations, if you pleaſe, for all theſe *Notions*, in the *Latin* Treatiſe, *Ch.* v. which I thought would be too dry and tedious to be rendered into *Engliſh*.

To theſe Teſtimonies of the Philoſophers of all Ages, for the future Renovation of the World,

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we might add the Teſtimonies of the Chriſtian Fathers, *Greek* and *Latin*, ancient and modern. I will only give you a bare Liſt of them, and refer you to the *Latin* Treatiſe (*Chap.* ix.) for the Words or the Places. Amongſt the *Greek* Fathers, *Juſtin Martyr*, *Irenæus*, *Origen*: The Fathers of the *Council of Nice*, *Euſebius*, *Baſil*; the two *Cyrils*, of *Jeruſalem* and *Alexandria*: The two *Gregories*, *Nazianzen* and *Nyſſen*; St. *Chryſoſtom*, *Zacharias Mitylenenſis*; and of later Date, *Damaſcen*, *Oecumenius*, *Euthymius*, and others. Theſe have all ſet their Hands and Seals to this Doctrine. Of the *Latin* Fathers, *Tertullian*, *Lactantius*, St. *Hillary*, St. *Ambroſe*, St. *Auſtin*, St. *Jerome*; and many later Eccleſiaſtical Authors. Theſe, with the Philoſophers before-mentioned, I count good Authority, ſacred and prophane; which I place here as an Out-guard upon Scripture, where our principal Force lies. Theſe three united, and acting in Conjunction, will be ſufficient to ſecure this firſt Poſt, and to prove our firſt Propoſition, which is this; *That after the Conflagration of this World, there will be new Heavens and a new Earth; and that Earth will be inhabited.* (Propoſ. I.)

CHAP. IV.

The Proof of a Millennium, *or of a bleſſed Age to come, from Scripture. A View of the* Apocalypſe, *and of the Prophecies of* Daniel, *in reference to this Kingdom of Chriſt and of his Saints.*

WE have given fair Preſumptions, if not Proofs, in the precedent Chapter, that the Sons of the firſt Reſurrection will be the Perſons that ſhall inhabit the *new Earth*, or the World to come. But to make that Proof complete and unexceptionable, I told you, it would be neceſſary to take a larger Compaſs in our Diſcourſe, and to examine what is meant by *that Reign with Chriſt a thouſand Years*, which is promiſed to the Sons of the *firſt Reſurrection*, by St. *John* in the *Apocalypſe*; and in other Places of Scripture is uſually called the *Kingdom of Chriſt*, and the Reign of the Saints: And by Eccleſiaſtical Authors, in Imitation of St. *John*, it is commonly ſtiled the *Millennium*. We ſhall indifferently uſe any of theſe Words or Phraſes; and examine, firſt, the Truth of the Notion and Opinion, whether, in Scripture, there be any ſuch an happy State promiſed to the Saints under the Conduct of Chriſt; and then we will proceed to examine the Nature, Characters, Place and Time of it. And I am in hopes when theſe Things are duly diſcuſſed and ſtated, you will be ſatisfied that we have found out the true Inhabitants of the *new Heavens* and *new Earth*; and the true Myſtery of that State which is called the *Mil-*

Millennium, or the Reign of Chriſt and of his Saints.

We begin with St. *John*, whoſe Words in the xxth Chapter of the *Apocalypſe*, ver. 1, 2, 4, 5, 6. are expreſs, both as to the firſt Reſurrection, and as to the Reign of thoſe Saints that riſe with Chriſt for a thouſand Years; Satan in the mean Time being bound, or diſabled from doing Miſchief, and ſeducing Mankind. The Words of the Prophet are theſe: *And I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a Thouſand Years. And I ſaw Thrones, and they ſat upon them, and Judgment was given unto them; And I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and reigned with Chriſt a thouſand Years. But the reſt of the Dead lived not again until the thouſand Years were finiſhed. This is the firſt Reſurrection. Bleſſed and holy is he that hath part in the firſt Reſurrection; on ſuch the ſecond Death hath no Power, but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand Years.* Theſe Words do fully expreſs a Reſurrection, and a Reign with Chriſt a thouſand Years. As for that particular Space of Time, of a *Thouſand Years*, it is not much material to our preſent Purpoſe: but the Reſurrection here ſpoken of, and the Reign with Chriſt, make the Subſtance of the Controverſy, and in effect prove all that we enquire after at preſent. This Reſurrection, you ſee, is called

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the *firſt Reſurrection*, by way of Diſtinction from the ſecond and general Reſurrection; which is to be placed a Thouſand Years after the firſt. And both this firſt Reſurrection, and the Reign of Chriſt, ſeem to be appropriated to the Martyrs in this Place: For the Prophet ſays, *The Souls of thoſe that were beheaded for the Witneſs of Jeſus*, &c. *they lived and reigned with Chriſt a Thouſand Years.* From which Words, if you pleaſe, we will raiſe this Doctrine; that *thoſe that have ſuffered for the Sake of Chriſt, and a good Conſcience, ſhall be raiſed from the Dead a thouſand Years before the general Reſurrection, and reign with Chriſt in an happy State.* This Propoſition ſeems to be plainly included in the Words of St. *John*, and to be the intended Senſe of this Viſion; but you muſt have Patience a little as to your Enquiry into Particulars, till, in the Progreſs of our Diſcourſe, we have brought all the Parts of this Concluſion into a fuller Light.

In the mean time there is but one Way, that I know of, to evade the Force of theſe Words, and of the Concluſion drawn from them; and that is, by ſuppoſing that the *firſt Reſurrection* here mentioned, is not to be underſtood in a literal Senſe, but is allegorical and myſtical, ſignifying only a Reſurrection from Sin to a ſpiritual Life: As we are ſaid to be *dead in Sin*, and to be *riſen with Chriſt*, by Faith and Regeneration. This is a manner of Speech which St. *Paul* does ſometimes uſe, as *Eph.* ii. 6. and ver. 14. and *Col.* iii. 1. But how can this be applied to the preſent Caſe? Were the Martyrs dead in Sin? 'Tis they that are here raiſed from the Dead: Or, after they were beheaded for the Witneſs of Jeſus, naturally dead and laid in their Graves,

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were they then regenerate by Faith? There is no Congruity in Allegories ſo applied. Beſides, why ſhould they be ſaid to be regenerate a Thouſand Years before the Day of Judgment? or to reign with Chriſt, after this Spiritual Reſurrection, ſuch a limited Time, a Thouſand Years? Why not to Eternity? For in this allegorical Senſe of *riſing* and *reigning*, they will reign with him for everlaſting. Then, after a Thouſand Years, muſt all the Wicked be regenerate, and riſe into a Spiritual Life? 'Tis ſaid here, *the reſt of the Dead lived not again, until the Thouſand Years were finiſhed*, ver. 5. That implies, that at the End of theſe Thouſand Years, the reſt of the Dead did live again; which, according to the Allegory, muſt be, that, after a Thouſand Years, all the Wicked will be regenerate, and raiſed into Spiritual Life. Theſe Abſurdities ariſe upon an allegorical Expoſition of this Reſurrection, if applied to ſingle Perſons.

But Dr. *Hammond*, a learned and worthy Divine (but one that loves to contract and cramp the Senſe of Prophecies) making this firſt Reſurrection allegorical, applies it not to ſingle Perſons, but to the State of the Church in general: The Chriſtian Church, he ſays, ſhall have a Reſurrection for a Thouſand Years; that is, ſhall riſe out of Perſecution, be in a proſperous Condition, and an undiſturbed Profeſſion of the true Religion, for ſo long a Time. But this agrees with the Prophecy as little as the former; if it be a State of the Church in general, and of the Church then in being, why is this Reſurrection applied to the Martyrs? Why are they ſaid to riſe; ſeeing the State they lived in, was a troubleſome State of the Church, and it would be no

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Happineſs to have that revived again? Then as to the Time of this Reſurrection of the Church, where will you fix it? The Prophet *Daniel* places this Reign of Chriſt, at, or after the Diſſolution of the fourth Monarchy; and Saint *John* places it a Thouſand Years before the laſt Day of Judgment. How will you adjuſt the allegorical Reſurrection of the Church to theſe Limits: Or if, in point of Time, you was free, as to Prophecy, yet how would you adjuſt it to Hiſtory? Where will you take theſe Thouſand Years of Happineſs and Proſperity to the Church? Theſe Authors ſuppoſe them paſt, and therefore muſt begin them either from the firſt Times of the Goſpel, or from the Time of *Conſtantine*. Under the firſt Ages of the Goſpel, were, you know, the great Perſecutions by the *Heathen* Emperors; could thoſe be called the Reign of Chriſt and of his Saints? Was Satan then bound? Or was this *Epoca* but a thouſand Years before the Day of Judgment? And if you begin this Reſurrection of the Church from the Days of *Conſtantine*, when the Empire became Chriſtian, how will you reckon a thouſand Years from that Time, for the Continuance of the Church in *Peace* and *Purity?* For the Reign of Chriſt and of his Saints muſt neceſſarily imply both thoſe Characters. Beſides, who are the *reſt of the Dead*, (ver. 5.) that lived after the Expiration of thoſe thouſand Years, if they began at *Conſtantine?* And why is not the ſecond Reſurrection and the Day of Judgment yet come? Laſtly, you ought to be tender of interpreting the firſt Reſurrection in an allegorical Senſe, leſt you expoſe the ſecond Reſurrection to be made an Allegory alſo.

To

To conclude; The Words of the Text are plain and expreſs for a literal Reſurrection, as to the firſt, as well as the ſecond; and there is no allegorical Interpretation that I know of, that will hold through all the Particulars of the Text, conſiſtently with it ſelf and with Hiſtory. And when we ſhall have proved this future Kingdom of Chriſt from other Places of the *Apocalypſe*, and of Holy Writ, you will the more eaſily admit the literal Senſe of this Place; which, you know, according to the received Rule of Interpreters, is never to be quitted or forſaken, without Neceſſity: But when I ſpeak of confirming this Doctrine from other Paſſages of Scripture, I do not mean as to that definite Time of a *Thouſand Years*, for that is no where elſe mentioned in the *Apocalypſe*, or in Scripture, that I know of; and ſeems to be mentioned here, in this Cloſe of all Things, to mind us of that Type that was propoſed in the Beginning of all Things, *of ſix Days and a Sabbath*; whereof each Day comprehends a Thouſand Years, and the *Sabbath*, which is the *Millennial State*, hath its Thouſand; according to the known Prophecy of *Elias*, Book III. Ch. v. which, as I told you before, was not only received among the *Jews*, but alſo owned by very many of the Chriſtian Fathers.

To proceed therefore to other Parts of St. *John*'s Prophecies, that ſet forth this Kingdom of Chriſt; the Viſion of the *Seven Trumpets* is one of the moſt remarkable in the *Apocalypſe*; and the Seventh Trumpet, which plainly reaches to the End of the World, and the Reſurrection of the Dead, opens the Scene to the *Millennium*; hear the Sound of it, Ch. xi. 15, 16, 17, 18.

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The ſeventh Angel ſounded, and there were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever. And the four and twenty Elders, which ſat before God on their Seats, fell upon their Faces, and worſhipped God; ſaying, We give thee Thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great Power, and haſt reigned. And the Nations were angry, and thy Wrath is come, aud the Time of the Dead, that they ſhould be judged, and that thou ſhouldeſt give Reward unto thy Servants the Prophets, and to the Saints, and them that fear thy Name, ſmall and great, and ſhouldeſt deſtroy them that deſtroy the Earth, &c. This is manifeſtly the Kingdom of Chriſt; and with this is joined the Reſurrection of the Dead, and the rewarding of the ſuffering Prophets and Saints, as in the xxth Chapter. This is that *Myſtery of God that was to be finiſhed in the Days of the Voice of the ſeventh Angel*, as is ſaid in the xxth Chap. ver. 7. *As he hath declared to his Servants the Prophets*; namely, the Myſtery of this Kingdom, which was foretold by the Prophets of the *Old Teſtament*, and more eſpecially by *Daniel*, as we ſhall ſee hereafter.

The *new Jeruſalem* (as it is ſet down, *Apoc.* xxi. 2, 3, 4, 5, 6, 7.) is another Inſtance or Image of this Kingdom of Chriſt. And the *Palm-bearing Company*, Ch. vii. 9, *&c.* are ſome of the Martyrs that ſhall enjoy it. They are plainly deſcribed there as Chriſtian Martyrs; (ver. 14.) and their Reward, or the State of Happineſs they are to enjoy, (ver. 15, 16, 17.) is the ſame with that of the Inhabitants of the

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new Jeruſalem, Ch. xxi. 2, 3, 4, *&c.* as, upon comparing thoſe two Places, will eaſily appear. Farthermore, at the Opening of the *Seals*, Chap. v. which is another principal Viſion, and reaches to the End of the World, there is a Proſpect given us of this Kingdom of Chriſt, and of that Reward of his Saints. For when they ſing the new Song to the Lamb, (ver. 9, 10.) they ſay, *Thou art worthy to take the Book, and to open the Seals thereof; for thou waſt ſlain and haſt redeemed us to God, by thy Blood; and haſt made us unto our God Kings and Prieſts, and we ſhall reign on the Earth.* This muſt be the ſame State, and the ſame Thouſand-Years-Reign mentioned in the xxth Chap. where it is ſaid, (Ver. 6.) the Partakers of it *ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a Thouſand Years.*

Another completory Viſion, that extends it ſelf to the End of the World, is that of the *Seven Vials*, Chap. xv. and xvi. And as at the Opening of the Seals, ſo at the pouring out the Vials, a triumphal Song is ſung, and it is called the *Song of Moſes and of the Lamb*, Ch. xv. 3. It is plainly a Song of Thankſgiving for a Deliverance, but I do not look upon this Deliverance as already wrought, before the pouring out of the Vials, though it be placed before them; as often the grand Deſign and Iſſue of a Viſion is placed at the Beginning: It is wrought by the Vials themſelves, and by their Effuſion, and therefore upon the pouring out of the laſt Vial, the Voice came out of the Temple of Heaven, from the Throne, ſaying, *Conſummatum eſt; It is done*, Ch. xvi. 17. Now the Deliverance is wrought, now the Work is at an End; or, *the Myſtery of God is finiſhed*, as the Phraſe was before, concern-

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ing the 7th Trumpet, Chap. x. 7. You ſee therefore this terminates upon the ſame Time, and conſequently upon the ſame State, of the *Millennium*; and that they are the ſame Perſons that triumph here, and reign there, Chap. xx. you may ſee by the ſame Characters given to both of them, Ch. xv. 2. Here, thoſe that triumph, are ſaid *to have gotten the Victory* over the Beaſt, and over his Image, *and over his Mark, and over the Number of his Name*, Ch. xx. 4. And there, thoſe that reign with Chriſt, are ſaid to be thoſe *that had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands.* Theſe are the ſame Perſons therefore, triumphing over the ſame Enemies, and enjoying the ſame Reward.

And you ſhall ſeldom find any *Doxology* or *Hallelujah* in the *Apocalypſe*, but it is in Proſpect of the Kingdom of Chriſt, and the Millennial State: This is ſtill the Burthen of the ſacred Song, the Complement of every grand Viſion, and the Life and Strength of the whole Syſtem of Prophecies in that Book: Even thoſe *Hallelujahs* that are ſung at the Deſtruction of *Babylon*, in the xixth Chapter, ver. 6, 7. are raiſed upon the ſucceeding State, *the Reign of Chriſt.* For the Text ſays, *And I heard as it were a Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunders, ſaying, Hallelujah:* FOR THE LORD GOD OMNIPOTENT REIGNETH. *Let us be glad and rejoice, and give Honour to him:* FOR THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HER SELF READY. This appears plainly to be the *new Jeruſalem*, if you conſult the 21ſt Ch. ver 2. *And I* John *ſaw the holy City, new* Jeruſalem, *coming down from*

from God out of Heaven, PREPARED AS A BRIDE ADORNED FOR HER HUSBAND. It is, no Doubt, the ſame Bride and Bridegroom, in both Places; the ſame Marriage or Preparations for Marriage, which are compleated in the Millennial Bliſs, in the Kingdom of Chriſt and of his Saints.

I muſt beg your Patience a little longer, in purſuing this Argument throughout the *Apocalypſe*; As towards the latter End of St. *John*'s Revelation, this Kingdom of Chriſt ſhines out in a more full Glory; ſo there are the Dawnings of it in the very Beginning and Entrance into his Prophecies. As at the Beginning of a Poem, we have commonly, in a few Words, the Deſign of the Work, in like Manner, Ch. i. 5, 6. St. *John* makes this Preface to his Prophecies, *From Jeſus Chriſt, who is the faithful Witneſs, the firſt begotten of the Dead, and the Prince of the Kings of the Earth; unto him that loved us, and waſhed us from our Sins in his own Blood; and hath made us Kings and Prieſts unto God and his Father; to him be Glory and Dominion for ever and ever, Amen. Behold, he cometh in the Clouds*, &c. In this Prologue the grand Argument is pointed at, and that happy Cataſtrophe and laſt Scene, which is to crown the Work, the Reign of Chriſt and of his Saints at his ſecond Coming. He hath *made us Kings and Prieſts unto God*; this is always the Characteriſtick of thoſe that are to enjoy the Millennial Happineſs, as you may ſee at the Opening of the Seals, Ch. v. 10. and in the Sons of the firſt Reſurrection, Ch. xx. 6. And this being joined to the Coming of our Saviour, puts it ſtill more out of Doubt. That Expreſſion alſo, of being *waſhed from our Sins in his Blood*, is repeated again both at the Opening of the

Seals, Ch. v. 9. and in the *Palm-bearing* Company, Ch. vii. 14. both which Places we have cited before, as referring to the Millennial State.

Give me leave to add farther, that as in this general Preface, ſo alſo in the Introductory Viſions of the *ſeven Churches*, there are, covertly or expreſly, in the Concluſion of each, glances upon the *Millennium*; as in the firſt to *Epheſus*, the Prophet concludes. Ch. ii. 7. *He that hath an Ear, let him hear, what the Spirit ſays to the Churches:* TO HIM THAT OVERCOMETH, WILL I GIVE TO EAT OF THE TREE OF LIFE, WHICH IS IN THE MIDST OF THE PARADISE OF GOD. This is the Millennial Happineſs which is promiſed to the Conqueror; as we noted before concerning that Phraſe. In like Manner in the ſecond to *Smyrna*, he concludes, Ch. ii. 11. *He that overcometh, ſhall not be hurt of the ſecond Death.* This implies, he ſhall be Partaker of the *firſt Reſurrection*, for that's the Thing underſtood; as you may ſee plainly by their being joyn'd in the xxth *Chapter*, *ver.* 6. *Bleſſed and holy is he that hath Part in the firſt Reſurrection; on ſuch the ſecond Death hath no Power, but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand Years.* In the third to *Pergamus*, the Promiſe is, Chap. ii. 7. *To eat of the hidden Manna, to have a white Stone, and a new Name written in it:* But ſeeing the Prophet adds, *which no man knoweth, ſaving he that receiveth it*, we will not preſume to interpret that new State, whatſoever it is, Chap. ii. 26, 27. In *Thyatira*, the Reward is, *To have Power over the Nations*, and to have the *Morning Star*; which is to reign with Chriſt, who is the Morning Star, in his Millennial Empire: Both theſe Phraſes being

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uſed in that Senſe in the Cloſe of this Book, Ch. iii. 5. In *Sardis* the Promiſe is, *To be cloathed in white Raiment, and not to be blotted out of the Book of Life*: And you ſee afterwards the *Palm-bearing* Company are cloathed in *white Robes*, Ch. vii. 9, 14: and thoſe that are admitted into the *new Jeruſalem*, Chap. iii. 12. are ſuch as are *written in the Lamb's Book of Life*, Ch. xxi. 27. Then as to *Philadelphia*, the Reward promiſed there does openly mark the Millennial State, by the *City of God*; *new Jeruſalem which cometh down out of Heaven from God*, compared with Ch. xxi. 2. Laſtly, to the Church of *Laodicea* is ſaid, Ch. iii. 21. *To him that overcometh will I grant to ſit with me in my Throne.* And that is the uſual Phraſe to expreſs the Dignity of thoſe that reign with Chriſt in his Millennial Kingdom; as you may ſee, *Apoc.* xx. 4. *Matt.* xix. 28. *Dan.* vii. 9, 13, 14. So all theſe Promiſes to the Churches aim at one and the ſame Thing, and terminate upon the ſame Point: It is the ſame Reward expreſſed in different Ways; and ſeeing it is ſtill fixed upon a Victory, and appropriated to thoſe that overcome, it does the more eaſily carry our Thoughts to the *Millennium*, which is the proper Reward of Victors, that is, of Martyrs and Confeſſors.

Thus you ſee how this Notion and Myſtery of the Millennial Kingdom of Chriſt, does both begin and End the *Apocalypſe*, and run thorough all its Parts, as the Soul of that Body of Prophecies; a Spirit of Ferment that actuates the whole Maſs. And if we could thoroughly underſtand that illuſtrious Scence, at the Opening of this Apocalyptical Theatre in the ivth and vth Chapter, I do not doubt but we ſhall find it a Repre-

ſentation of the Majeſty of our Saviour in the Glory of his future Kingdom; but I dare not venture upon the Explication of it, there are ſo many Things of Difficulty, and dubious Interpretation, coucht under thoſe Schemes. Wherefore having made theſe Obſervations upon the Prophecies of St. *John*, we will now add to them ſome Reflections upon the Prophecies of *Daniel*: that by the Agreement and Concurrence of theſe two great Witneſſes, the Concluſion we pretend to prove, may be fully eſtabliſhed.

In the Prophecies of *Daniel* there are two grand Viſions, that of the *Statue* or Image, Chap. ii. and that of the four Beaſts, Chap. vii. and both theſe Viſions terminate upon the *Millennium*, or the Kingdom of Chriſt. In the Viſion of the Statue, repreſenting to us the four great Monarchies of the World ſucceſſively, (whereof by the general Conſent of Interpreters, the *Roman* is the fourth and laſt) after the Diſſolution of the laſt of them, a fifth Monarchy, the Kingdom of Chriſt, is openly introduced, in theſe Words: *And in the Days of theſe Kingdoms, ſhall the God of Heaven ſet up a Kingdom, which ſhall never be deſtroyed; and the Kingdom ſhall not be left to other People, but it ſhall break in Pieces, and conſume all thoſe Kingdoms, and it ſhall ſtand for ever*, Ch. ii. Ver. 44. This may be verified, in ſome Meaſure, by the firſt Coming of our Saviour in the Days of the fourth Kingdom, when his Religion, from ſmall Beginnings, in a ſhort Time over-ſpread the greateſt Part of the known World. As the *Stone cut out without Hands*, became a great *Mountain, and filled the whole Earth*, Ver. 34, 35. but the full and final Accompliſhment of this Prophecy cannot be till the ſecond Coming

ing of our Saviour. For not till then will he, *Ver.* 35, *break in Pieces and conſume all thoſe Kingdoms; and that in ſuch a Manner, that they ſhall become like the Chaff of the Summer threſhing Floor, carried away by the Wind; ſo as no Place ſhall be found for them.* This, I ſay, will not be done, nor an everlaſting Kingdom erected in this Place, over all the Nations of the Earth, till his ſecond Coming, end his Millennial Reign.

But this Reign is declared more expreſly, in the Viſion of the four Beaſts, *Ch.* vii. *Ver.* 13. For after the Deſtruction of the fourth Beaſt, the Prophet ſays, *I ſaw in the Night Viſions, and behold one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him: And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages ſhould ſerve him; his Dominion is an everlaſting Dominion, which ſhall not paſs away; and his Kingdom that which ſhall not be deſtroyed.* Accordingly, he ſays, *Ver.* 21, 22. *The laſt Beaſt, and the little Horn, made War againſt the Saints, until the Ancient of Days came, and Judgment was given to the Saints of the moſt High; and the Time came that the Saints poſſeſſed the Kingdom.* And laſtly, in Purſuit ſtill of the ſame Argument, he concludes to the ſame Effect in fuller Words, ver. 26, 27. *But the Judgment ſhall ſit, and they ſhall take away his Dominion, to conſume and to deſtroy it unto the End. And the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High; whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.*

Here is the End of the Matter, ſays the Prophet, Chap. vii. ver. 28. Chap. xii. ver. 13, Here is the Upſhot and Reſult of all; here terminate both the Prophecies of *Daniel* and St. *John*, and all the Affairs of the terreſtrial World. *Daniel* brings in this Kingdom of Chriſt, in the Concluſion of two or three Viſions; but St. *John* hath interwoven it every where with his Prophecies, from firſt to laſt: And you may as well open a Lock without a Key, as interpret the *Apocalypſe* without the *Millennium*. But after theſe two great Witneſſes, the one for the *Old Teſtament*, the other for the *New*, we muſt look into the reſt of the ſacred Writers; for though every ſingle Author there, is an Oracle, yet the Concurrence of Oracles is ſtill a farther Demonſtration, and takes away all Remains of Doubt or Incredulity.

CHAP. V.

A View of other Places of Scripture concerning the Millennium *or future Kingdom of Chriſt. In what Senſe all the Prophets have borne Teſtimony concerning it.*

THE Wife of *Zebedee* came to our Saviour, and begged of him, like a fond Mother, that her two Sons might ſit, one at his Right Hand, the other at his Left, when he came into his Kingdom, *Matt.* xx. 21. Our Saviour does not deny the Suppoſition, or general Ground of her Requeſt, that *he was to have a Kingdom*; but tells her, the Honours of that Kingdom were not

not then in his Diſpoſal. He had not drunk his Cup, nor been baptized with his laſt Baptiſm; which were Conditions, both to him and others, of entering into that Kingdom. Yet, in another place, (*Matt.* xix. 28.) our Saviour is ſo well aſſured of his Intereſt and Authority there, by the Good-will of his Father, that he promiſes to his Diſciples and Followers, that for the Loſſes they ſhould ſuſtain here, upon his Account, and for the Sake of his Goſpel, they ſhould receive there an hundred-fold, and ſit upon Thrones with him, judging the Tribes of *Iſrael*. The Words are theſe: *And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me,* in the Regeneration or Renovation, *when the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of* Iſrael. Theſe Thrones, in all Reaſon, muſt be underſtood to be the ſame with thoſe, which we mentioned in the foregoing Chapter out of *Daniel* vii. 9. and *Apocal.* xx. 4. and therefore mark the ſame Time, and the ſame State. And ſeeing, in thoſe Places they plainly ſignify the Millennial State, or the Kingdom of Chriſt and of his Saints, they muſt here ſignify the ſame, in this Promiſe of our Saviour to his ſuffering Followers. And as to the Word *Palingeneſia*, which is here tranſlated *Regeneration*, 'tis very well known, that both the *Greek* Philoſophers, and *Greek* Fathers, uſe that very Word for the *Renovation of the World*; which is to be, as we ſhall hereafter make appear, at or before the Millennial State.

Our Saviour alſo, in his Divine Sermon upon the Mount, makes this one of his *Beatitudes*, *Bleſſed are the Meek, for they ſhall inherit the*

Earth. But *how*, I pray, or *where*, or *when*, do the Meek inherit the Earth? Neither at preſent, I am ſure, nor in any paſt Ages. 'Tis the great ones of the World, ambitious Princes and Tyrants; that ſlice the Earth amongſt them; and thoſe that can flatter them beſt, or ſerve them in their Intereſts or Pleaſures, have the next beſt Shares: But a meek, modeſt, and humble Spirit, is the moſt unqualified Perſon that can be, for a Court, or a Camp; to ſcramble for Preferment, or Plunder. Both he, and his ſelf-denying Notions, are ridiculed, as Things of no Uſe, and proceeding from Meanneſs and Poorneſs of Spirit. *David*, who was a Perſon of an admirable Devotion, but of an unequal Spirit; ſubject to great Dejections, as well as Elevations of Mind; was ſo much affected with the Proſperity of the Wicked in this World, that he could ſcarce forbear charging Providence with Injuſtice. You may ſee ſeveral Touches of a repining Spirit in his *Pſalms*, and in the lxxiiid *Pſalm*, compoſed upon that Subject, you have both the Wound and the Cure. Now this Beatitude pronounced here by our Saviour, was ſpoken before by *David*, *Pſal.* xxxvii. 11. the ſame *David*, that was always ſo ſenſible of the hard Uſage of the Juſt in this Life. Our Saviour alſo, and his Apoſtles, preached the Doctrine of the Croſs every where, and foretell the Sufferings that ſhall attend the Righteous in this World. Therefore neither *David*, nor our Saviour, could underſtand this *Inheritance of the Earth*, otherwiſe than of ſome future State, or of a State yet to come. But as it muſt be a future State, ſo it muſt be a terreſtrial State; for it could not be called the *Inheritance of the Earth*, if it was not ſo. And 'tis to

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be a State of *Peace*, as well as *Plenty*, according to the Words of the Pſalmiſt, *But the Meek ſhall inherit the Earth, and ſhall delight themſelves in the Abundance of Peace*. It follows therefore from theſe Premiſſes, that both our Saviour, and *David*, muſt underſtand ſome future State of the Earth, wherein the *Meek* will enjoy both Peace and Plenty; and this will appear to be the future Kingdom of Chriſt, when, upon a fuller Deſcription, we ſhall have given you the Marks and Characters of it.

In the mean time, why ſhould we not ſuppoſe this Earth, which the Meek are to inhererit, to be that *habitable Earth to come*, which St. *Paul* mentions (*Heb.* ii. 6.) and repreſents as ſubject to our Saviour in a peculiar Manner, at his Diſpoſal, and under his Government, as his Kingdom? Why ſhould not that Earth be the Subject of this Beatitude, the promiſed Land, the Lot of the Righteous? This I am ſure of, that both this Text and the former deſerve our ſerious Thoughts; and though they do not expreſly, and and in Terms, prove the future Kingdom of our Saviour, yet upon the faireſt Interpretations they imply ſuch a State. And it would be very uneaſy to give a ſatisfactory Account, either of the *Regeneration* or *Renovation*, when our Saviour and his Diſciples ſhall ſit upon Thrones; or of that *Earth* which the *Meek ſhall inherit*: Or, laſtly, of that *habitable World*, which is peculiarly ſubject to the Dominion of Jeſus Chriſt, without ſuppoſing, on this Side Heaven, ſome other Reign of Chriſt and his Saints, than what we ſee, or what they enjoy, at preſent.

But to proceed in this Argument, it will be neceſſary, as I told you, to ſet down ſome Notes

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and Characters of the Reign of Chriſt and of his Saints, whereby it may be diſtinguiſhed from the preſent State and preſent Kingdoms of the World: And theſe Characters are chiefly three, *Juſtice*, *Peace*, and *Divine Preſence* or Conduct, which uſes to be called *Theocracy*. By theſe Characters it is ſufficiently diſtinguiſhed from the Kingdoms of this World; which are generally unjuſt in their Titles or Exerciſe, ſtained with Blood, and ſo far from being under a particular Divine Conduct, that Human Paſſions and Human Vices are the Springs that commonly give Motion to their greateſt Deſigns: But more particularly and reſtrainedly, the Government of Chriſt is oppoſed to the Kingdom and Government of Antichriſt, whoſe Characters are diametrically oppoſite to theſe, being *Injuſtice*, *Cruelty*, and *human or diabolical Artifices*.

Upon this ſhort View of the Kingdom of Chriſt, let us make Enquiry after it amongſt the Prophets of the *Old Teſtament*; and we ſhall find, upon Examination, that there is ſcarce any of them, greater or leſſer, but take notice of this myſtical Kingdom, either expreſly, or under the Types of *Iſrael*, *Sion*, *Jeruſalem*, and ſuch-like, And therefore I am apt to think, that when St. *Peter*, in his Sermon to the *Jews*, *Acts* iii. ſays, all the holy Prophets ſpoke of *the Reſtitution of all Things*, he does not mean the Renovation of the World ſeparately from the Kingdom of Chriſt, but complexly, as it may imply both. For there are not many of the old Prophets that have ſpoken of the Renovation of the *natural* World, but a great many have ſpoken of the Renovation of the *moral*, in the King-

Kingdom of Chriſt. Theſe are Saint *Peter*'s Words, *Acts* iii. 19, 20, 21. *Repent ye therefore, and be converted, that your Sins may be blotted out, when the Times of refreſhing ſhall come from the Preſence of the Lord. And he ſhall ſend Jeſus Chriſt which before was preached unto you; whom the Heavens muſt receive until the Times of* RESTITUTION OF ALL THINGS. The Apoſtle here mentions three Things, *the Times of refreſhing*, the *ſecond coming* of our Saviour, and the *Times of Reſtitution of all Things*: And to the laſt of theſe he immediately ſubjoins, *which God hath ſpoken by the Mouth of all his holy Prophets, ſince the World began.* This *Reſtitution of all Things*, I ſay, muſt not be underſtood abſtractly from the reign of Chriſt, but as in Conjunction with it; and in that Senſe, and no other, it is the general Subject of the Prophets.

To enter therefore into the Schools of the Prophets, and enquire their Senſe concerning this Myſtery, let us firſt addreſs ourſelves to the Prophet *Iſaiah*, and the royal Prophet *David*; who ſeem to have had many noble Thoughts or Inſpirations upon this Subject. *Iſaiah*, in the lxvth Chapter, from the 17th Verſe to the End, treats upon this Argument; and joins together the Renovation of the natural and moral World, as St. *Peter*, in the Place fore-mentioned, ſeems to do: And accordingly the Prophet, having ſet down ſeveral natural Characters of that State, as Indolency and Joy, Longevity, Eaſe, and Plenty, from ver. 18. to the 24th, he there begins the moral Characters of Divine Favour, and ſuch a particular Protection, that they are heard and anſwered before they pray. And laſtly, he repreſents it as a State of univerſal Peace and Innocency,

cency, ver. 23. *The Wolf and the Lamb ſhall feed together*, &c.

This laſt Character, which comprehends *Peace*, *Juſtice*, and *Innocency*, is more fully diſplayed by the ſame Prophet, in the xith Chapter, where he treats alſo of the Kingdom of Chriſt. Give me leave to ſet down his Words, ver. 4, 5, 6, 7, 8, 9. *But with Righteouſneſs ſhall he judge the Poor, and reprove with Equity, for the Meek of the Earth: and he ſhall ſmite the Earth with the Rod of his Mouth, and with the Breath of his Lips ſhall he ſlay the Wicked. And Righteouſneſs ſhall be the Girdle of his Loins, and Faithfulneſs the Girdle of his Reins. The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid; and the Calf and the young Lion, and the Fatling together, and a little Child ſhall lead them. And the Cow and the Bear ſhall feed, and their young Ones ſhall lie down together; and the Lion ſhall eat Straw like the Ox. And the ſucking Child ſhall play on the Hole of the Aſp, and the weaned Child ſhall put his Hand on the Cockatrice-Den. They ſhall not hurt nor deſtroy in all my holy Mountain; for the Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea.* Thus far the Prophet. Now if we join this to what we noted before, from his lxvth Chapter, concerning the ſame State, 'twill be impoſſible to underſtand it of any Order of Things, that is now, or hath been hitherto in the World; And conſequently it muſt be the Idea of ſome State to come, and particularly of that which we call the future Kingdom of Chriſt.

The ſame pacifick Temper, Innocency and Juſtice, are celebrated by this Prophet, when the *Mountain of the Lord ſhall be eſtabliſhed in the*

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Top of the Mountains, Chap. ii. 2, 4. *And he ſhall judge amongſt the Nations, and ſhall rebuke many People; and they ſhall beat their Swords into Ploughſhares, and their Spears into Pruning-hooks. Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more.* And as to Righteouſneſs, he ſays, in the xxiiid Chapter, *Behold a King ſhall reign in Righteouſneſs, and Princes ſhall rule in Judgment*, &c, Theſe Places, I know, uſually are applied to the firſt coming of our Saviour; the Peaceableneſs of his Doctrine, and the Propagation of it through all the World. I willingly allow this to be a true Senſe, ſo far as it will go: But 'tis one thing to be a true Senſe to ſuch a Degree, and another thing to be the final Senſe and Accompliſhment of a Prophecy. The Affairs of the firſt and ſecond coming of our Saviour are often mingled together in the Prophecies of the *Old Teſtament*; but in that Mixture there are ſome Characters whereby you may diſtinguiſh what belongs to his firſt, and what to his ſecond coming; what to the Time when he came to ſuffer, and what to the Time when he ſhall come to reign. For Inſtance, in theſe Prophecies recited, though there are many Things very applicable to his firſt coming, yet that *Regality* which is often ſpoken of, and that univerſal Peace and Innocency that will accompany it, cannot be verified of his coming in the Fleſh, ſeeing it is plain, that in his State of Humiliation he did not come as a King, to rule over the Nations of the Earth, (*Matt.* xx. 21. *Luke* xxiii. 42.) And he ſays himſelf expreſly, *That his Kingdom is not of this World*, John xviii. 36. And the Prayer of *Salome*, and of the good Thief upon the Croſs, ſuppoſe it not then preſent, but to come.

come. Then as to the Eſtabliſhment of *Peace* in his Kingdom, it does not at all appear to me that there is more Peace in the World now, than there was before our Saviour came into it; or that the Chriſtian Parts of the World are more peaceable than the Unchriſtian. Therefore theſe great Promiſes of a *pacifick Kingdom*, which are expreſſed in Terms as high and emphatical as can be imagined, muſt belong to ſome other Days, and ſome other Ages, than what we have ſeen hitherto.

You'll ſay, it may be, 'Tis not the Fault of the Goſpel that the World is not peaceable, but of thoſe that profeſs it, and do not practiſe it. This is true, but it does not anſwer the Prophecy; for that makes no Exception, and by ſuch a Reſerve as this, you may elude any Prophecy. So the *Jews* ſay, their *Meſſiah* defers his Coming beyond the Time appointed by Prophecy, becauſe of their Sins; but we do not allow this for a good Reaſon. The *Iſraelites* had their promiſed *Canaan*, though they had rendered themſelves unworthy of it; and by this Method of interpreting Prophecies, all the Happineſs and Glory promiſed in the Millennial Kingdom of Chriſt may come to nothing, upon a pretended Forfeiture. Threatnings indeed may have a tacit Condition; God may be better than his Word, and, upon Repentance, divert his Judgments; but he cannot be worſe than his Word, or fail of Performance, when, without any Condition expreſſed, he promiſes or prophecies good Things to come: This would deſtroy all Aſſurance of Hope or Faith. Laſtly, this Prophecy concerning pacifick Times or a *pacific Kingdom*, is in the lxvth Chapter of *Iſaiah*, ſubjoined to the *Renovation*

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of the Heavens and the Earth, and ſeveral Marks of a Change in the natural World; which Things we know did not come to paſs at the firſt coming of our Saviour; there was no Change of Nature then, nor has been ever ſince: And therefore this happy Change, both in the natural and moral World, is yet to come.

But, as we ſaid before, we do not ſpeak this excluſively of the firſt coming of our Saviour, as to other Parts of theſe Prophecies; for no Doubt that was one great Deſign to them. And in the Prophecies of the Old Teſtament, there are often three Gradations, or gradual Accompliſhments; the firſt, in ſome King of *Iſrael*, or ſome Perſon or Affair relating to *Iſrael*, as National only: The ſecond, in the Meſſiah at his firſt coming: And the laſt, in the Meſſiah, and his Kingdom at his ſecond coming. And that which we affirm and contend for, is, that the Prophecies fore-mentioned have not a final and total Accompliſhment, either in the Nation of the *Jews*, or at the firſt coming of our Saviour; and this we abide by.

The next Prophet that we mentioned as a Witneſs of the future Kingdom of Chriſt, is *David*; who, in his *Pſalms*, ſeems to be pleaſed with this Subject above all others: And when he is moſt exalted in his Thoughts and prophetical Raptures, the Spirit carries him into the Kingdom of the Meſſiah, to contemplate its Glory, to ſing Praiſes to its King, and triumph over his Enemies, *Pſal.* lxviii. *Let God ariſe, let his Enemies be ſcattered*; *Let them alſo that hate him flee before him: As Smoak is driven away, ſo drive them away*; *as Wax melteth before the Fire, ſo let the Wicked periſh at the Preſence of God: But let*

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the Righteous be glad, &c. The plain Ground he goes upon in this *Pſalm*, is the Deliverance out of *Ægypt*, and bringing the *Iſraelites* into the Land of *Canaan*; but when he is once upon the Wing, he ſoars to an higher Pitch (Ver. 18.) from the Type to the Antitype; to the Days of the Meſſiah, the Aſcenſion of our Saviour; and, at length, to his Kingdom and Dominion over all the Earth, Ver. 32, &c. The xlvth *Pſalm* is an *Epithalamium* to Chriſt and the Church, or to the *Lamb* and his *Spouſe*. And when that will be, and in what State, we may learn from St. *John*, *Apoc.* xix. 7, 8. and Chap. xix. 2, 9. Namely, after the Deſtruction of *Babylon*, in the *New Jeruſalem*'s Glory. The Words and Matter of the two Prophets, anſwer to one another. Here, in this *Pſalm*, there is a Fight and Victory celebrated as well as a Marriage; and ſo there is in that xixth Chapter of St. *John*. Here the Prophet ſays, *Gird thy Sword upon thy Thigh, O moſt Mighty, with thy Glory and thy Majeſty. And in thy Majeſty ride proſperouſly becauſe of Truth and Meekneſs and Righteouſneſs; and thy right Hand ſhall teach thee terrible Things. Thy Throne, O God, is for ever and ever: The Scepter of thy Kingdom is a right Scepter*, &c. *Pſal.* xlv. 3, 4, 6. There St. *John* ſays, having deſcribed a Couqueror on a white Horſe, *Out of his Mouth goeth a ſharp Sword, that with it he ſhould ſmite the Nations, and he ſhall rule them with a Rod of Iron; and he treadeth the Wine-preſs of the Fierceneſs and Wrath of Almighty God: And he hath on his Veſture, and on his Thigh a Name written, KING of KINGS, and LORD of LORDS*, Apoc. xix. 15, 16. This is the ſame glorious Conqueror and Bridegroom in both Places; and this

this Victory is not gained, nor theſe Nuptials compleated, till the ſecond Coming of our Saviour.

In many other *Pſalms* there are Reflections upon this happy Kingdom, and the Triumph of Chriſt over his Enemies, as *Pſal.* ii. *Pſal.* ix. *Pſal.* xxi. and xxiv. and xlvii. and lxxxv. and cx. and others. In theſe, and ſuch-like *Pſalms*, there are Lineaments and Colours of a fairer ſtate than any we have yet ſeen upon Earth. Not but that in their firſt Inſtances and Grounds they may ſometimes reſpect the State of *Iſrael*, or the Evangelical State; but the Eye of the Prophet goes farther; this does not terminate his Sight: His Divine Enthuſiaſm reaches into another World; a World of *Peace*, and *Juſtice*, and *Holineſs*; of Joy, and Victory, and Triumph over all the Wicked; and conſequently ſuch a World, as neither we nor our Fathers, have yet ſeen. This is an Account of two Prophets *David*, and *Iſaiah*; and of what they have more openly declared concerning the future Kingdom of Chriſt. But to verify St. *Peter*'s Words, in that foremention'd Place, *Acts* iii. 21. *viz.* That all the *Holy Prophets ſince the World began*, have ſpoken of the Reſtauration of all Things at the ſecond Coming of Chriſt. I ſay, to verify this Aſſertion of St. *Peter*, we muſt ſuppoſe, that, where the Prophets ſpeak of the Reſtauration and future Glory of *Judah* and *Jeruſalem*, they do, under thoſe Types, repreſent to us the Glory and Happineſs of the Church in the future Kingdom of Chriſt: And moſt of the Prophets, in this Senſe, and under theſe Forms, have ſpoken of this Kingdom; in foretelling the Reſtauration of

Jeruſalem and *Sion*; and happy Days, Peace, Plenty, and Proſperity to the People of *Iſrael*.

Moſt of the Prophets, I ſay, from *Moſes* to *Malachi*, have ſpoken of this *Reſtauration*. *Moſes*, in the xxxth of *Deut*. Ver. 4, 5, 9. *David*, in many of thoſe *Pſalms* we have cited: *Iſaiah*, beſides the Places fore-mentioned, treats amply of this Subject, Chap. li. and in ſeveral other Places *. So likewiſe the Prophets *Ezekiel*, *Daniel*, *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Micah*, *Zephaniah*, *Haggai*, *Zachary*, *Malachi*: All theſe have, either expreſly, or under the Types of *Jeruſalem* and *Sion*, fortold happy Days, and a glorious Triumph to the Church of God. And ſeeing in the New Teſtament, and in the Prophecies of St. *John*, the Chriſtian Church is ſtill repreſented, as under Perſecution and Diſtreſs, till the Fall of Anti-chriſt, and the millennial Kingdom; it is then, and not till then, that we muſt expect the full Accompliſhment of theſe Prophecies; the *Reſtauration* that St. *Peter* ſays was ſpoken of, by *all the Prophets*; and the *Myſtery*, which St. *John* ſays (*Apoc*. x. 7.) was *declared by his Servants the Prophets, and* would be finiſhed under the *ſeventh Trumpet*, which uſhers in the Kingdom of Chriſt.

It would be too long to examine all theſe Places in the Prophets, which you may conſult at Leiſure. However, it cannot ſeem ſtrange that *Jeruſalem* ſhould be uſed in a typical or allego-

* Iſa. *ch*. xi. *ch*. xliii. *ch*. xlix. 13, and *ch*. lxvi. Ezek. *ch*. xxviii. *ch*. xxxvii. Hoſea, *ch*. iii. and *ch*. xiv. Joel iii. 18. Amos, *ch*. ix. Obad. *ver*. 17, &c. Mich. *ch*. iv. *ch*. v. Zeph. iii. 14, &c. Haggai, *ch*. ii. Zach. ii. 10, &c. and *ch*. ix. 9, &c. and *ch*. xiv. Mal. *ch*. iii. *ch*. iv.

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rical Senſe, ſeeing we often find ſuch Applications of it in the New Teſtament; as *Gal.* iv. 26. *Heb.* xii. 22. *Apoc.* iii. 12. And it is very natural that *Jeruſalem reſtored*, ſhould ſignify the ſame Thing as *new Jeruſalem*; and therefore that St. *John*, by his *new Jeruſalem*, intended the ſame Thing, or the ſame State, that the antient Prophets did by their Reſtauration of *Jeruſalem*. And if neither can be underſtood in a literal Senſe, which, I believe, you will not contend for, they muſt both be interpreted of the future Happineſs and Glory of the Church in the Kingdom of Chriſt.

But to conclude this Point wholly as to Scripture; if we make Reflection upon all the Paſſages alledged in this and the foregoing Chapter whether out of the Old or New Teſtament, we muſt at leaſt acknowledge thus much, that there are happy Days, at one Time or other: Days of Peace and Righteouſneſs; of Joy and Triumph, of external Proſperity, and internal Sanctity; when Virtue and Innocency ſhall be in the Throne, and Vice and vitious Men out of Power or Credit. That there are ſuch happy Days propheſied of in Scripture, and promiſed to the Church of God. Whether you call this the *Reign of Chriſt* and of his Saints, or by any other Name, it is not material at preſent to determine; let the Title be what you will, as to the Subſtance it cannot be denied to be a general Doctrine of prophetical Scripture. And we muſt not imagine, that the Prophets wrote like the Poets; feigned an Idea of a romantick State, that never was, nor ever will be, only to pleaſe their own Fancies, or the credulous People. Neither is it the State

of Heaven and eternal Life that is here meant or intended: For, beſides that they had little or no Light concerning thoſe Notions, in the Old Teſtament, the Prophets generally, in their Deſcription of this Happineſs, either expreſs the Earth, or at leaſt give plain Marks of a terreſtrial State. Wherefore, the only Queſtion that remains, is this, *Whether* theſe happy Days are paſt already, or to come? Whether this bleſſed State of the Church is behind us, or before us? Whether our Predeceſſors have enjoyed it, or our Poſterity is to expect it? For we are very ſure that it is not preſent. The World is full of Wars, and Rumours of Wars; of Vice and Knavery, of Oppreſſion and Perſecution; and theſe are Things directly contrary to the Genius and Characters of the State which we look after.

And if we look for it in Times paſt, we can go no farther back than the Beginning of Chriſtianity. For St. *John*, the laſt of the Apoſtles, propheſied of theſe Times, as to come; and placed them at the End of his Syſtem of Prophecies; whereby one might conclude, that they are not only within the Compaſs of the Chriſtian Ages, but far advanced into them. But however, not to inſiſt upon that at preſent, where will you find a thouſand Years, from the Birth of Chriſtianity to this preſent Age, that deſerve the Name, or anſwers to the Characters of this *pure* and *pacifick* State of the Church? The firſt Ages of Chriſtianity, as they were the moſt pure, ſo likewiſe were they the leaſt peaceable; continually, more or leſs, under the Perſecution of the Heathen Emperors; and ſo far from being the Reign and Empireof Chriſt and his Saints over the Na-

Nations, that Chriſtians were then, every where, in Subjection or Slavery; a poor, feeble, helpleſs People, thruſt into Priſons, or thrown to the Lions, at the Pleaſure of their Princes or Rulers. It is true, when the Empire became Chriſtian under *Conſtantine*, in the fourth Century, there was, for a Time, Peace and Proſperity in the Church, and a good Degree of Purity and Piety; but that Peace was ſoon diſturbed, and that Piety ſoon corrupted. The growing Pride and Ambition of the Eccleſiaſticks, and their Eaſineſs to admit or introduce ſuperſtitious Practices, deſtroyed the Purity of the Church. And as to the Peace of it, their Conteſts about Opinions and Doctrines, tore the Chriſtians themſelves into Pieces; and, ſoon after, an Inundation of barbarous People fell into Chriſtendom, and put it all into Flames and Confuſion. After this Eruption of the *Northern* Nations, *Mahometaniſm* roſe in the *Eaſt*; and Swarms of *Saracens*, like Armies of Locuſts, invaded, conquered, and planted their Religion in ſeveral Parts of the *Roman* Empire, and of the Chriſtianiz'd World. And can we call ſuch Times the Reign of Chriſt, or the Impriſonment of Satan? In the following Ages, the *Turks* over-ran the *Eaſtern* Empire and the *Greek* Church, and ſtill hold that miſerable People in Slavery. Providence ſeems to have ſo ordered Affairs, that the Chriſtian World ſhould be never without a WOE upon it, leſt it ſhould fancy it ſelf already in thoſe happy Days of Peace and Proſperity, which are reſerved for future Times. Laſtly, whoſoever is ſenſible of the Corruptions and Perſecutions of the Church of *Rome*, ſince ſhe came to her Greatneſs; whoſo-

ever allows her to be *Myſtical Babylon*, which muſt fall before the Kingdom of Chriſt comes on, will think that Kingdom duly placed by St. *John* at the End of his Prophecies, concerning the Chriſtian Church; and that there ſtill *remains, according* to the Words of St. *Paul*, (Heb. iv. 9.) *a Sabbatiſm to the People of God.*

CHAP. IV.

The Senſe and Teſtimony of the Primitive Church concerning the Millennium, *or future Kingdom of Chriſt; from the Times of the Apoſtles to the* Nicene *Council. The ſecond Propoſition laid down. When, by what Means, and for what Reaſons, that Doctrine was afterwards neglected or diſcountenanced.*

YOU have heard the Voice of the *Prophets* and *Apoſtles*, declaring the future Kingdom of Chriſt: Next to theſe, the *Primitive Fathers* are accounted of good Authority; let us therefore now enquire into their Senſe concerning this Doctrine, that we may give Satisfaction to all Parties, and both thoſe that are guided by Scripture alone, and thoſe that have a Veneration for Antiquity, may find Proofs ſuitable to their Inclinations and Judgment.

And to make few Words of it, we will lay down this Concluſion; *That the millennial Kingdom of Chriſt was the general Doctrine of the Primitive Church, from the Times of the Apoſtles to the* Nicene *Council*, incluſively. St. *John* out-lived all

all the reſt of the Apoſtles, and towards the latter End of his Life, being baniſhed into the Iſle of *Pathmos*, he wrote his *Apocalypſe*; wherein he hath given us a more full and diſtinct Account of the millennial Kingdom of Chriſt, than any of the Prophets or Apoſtles before him. *Papias*, Biſhop of *Hierapolis*, and Martyr, one of St. *John*'s Auditors, as *Irenæus* teſtifies, *Iren.* 5. *c.* 33. taught the ſame Doctrine after St. *John*. He was the familiar Friend of *Polycarp*, another of St. *John*'s Diſciples; and either from him, or immediately from St. *John*'s Mouth, he might receive this Doctrine. That he taught it in the Church, is agreed on by all Hands; both by thoſe that are his Followers, as *Irenæus*; and thoſe that are not Well-wiſhers to this Doctrine, as *Uſebius* and *Jerome*.

There is alſo another Channel wherein this Doctrine is traditionally derived from St. *John*, namely, by the Clergy of *Aſia*; as *Irenæus* tells us in the ſame Chapter. For, arguing the Point, he ſhews that the Bleſſing promiſed to *Jacob* from his Father *Iſaac*, was not made good to him in this Life, and therefore he ſays, *without doubt thoſe Words had a farther Aim and Proſpect upon the Times of the Kingdom:* (ſo they uſed to call the mellennial State) *when the Juſt riſing from the Dead, ſhall reign; and when Nature renewed and ſet at Liberty, ſhall yield Plenty and Abundance of all things; being bleſt with the Dew of Heaven, and a great Fertility of the Earth according as has been related by thoſe Eccleſiaſticks or Clergy, who ſaw S.* John, *the Diſciple of Chriſt; and heard of him* WHAT OUR LORD HAD TAUGHT CONCERNING THOSE TIMES.

This you ſee, goes to the Fountain-Head: The Chriſtian Clergy receive it from St. *John*, and St. *John* relates it from the Mouth of our Saviour.

So much for the original Authority of this Doctrine, as a Tradition; that it was from St. *John*, and by him from Chriſt. And as to the Propagation and prevailing of it in the Primitive Church, we can bring a Witneſs beyond all Exception, *Juſtin Martyr*, cotemporary with *Irenæus*, and his Senior. He ſays, *that himſelf, and all the Orthodox Chriſtians of his Time, did acknowledge the Reſurrection of the Fleſh* (ſuppoſe the firſt Reſurrection) *and a thouſand Years reign in* Jeruſalem *reſtored*, or in the new Jeruſalem, *Dial. with* Tryphon *the Jew. According as the Prophets* Ezekiel *and* Iſaiah, *and others, atteſt with common Conſent.* As St. *Peter* had ſaid before, *Acts* iii. 21. *That all the Prophets had ſpoken of it.* Then he quotes the lxvth Chapter of *Iſaiah*, which is a Bulwark for this Doctrine, that never can be broken. And to ſhew the *Jew*, with whom he had this Diſcourſe, that it was the Senſe of our Prophets, as well as of theirs, he tells him, that *a certain Man amongſt us Chriſtians, by Name* John, *one of the Apoſtles of Chriſt, in a Revelation made to him did propheſy, that the faithful Believers in Chriſt ſhould live a thouſand Years in the* new Jeruſalem; *and after that ſhould be the general Reſurrection and Day of Judgment.* Thus you have the Thoughts and Sentiments of *Juſtin Martyr*, as to himſelf; as to all the reputed Orthodox of his Time; as to the Senſe of the Prophets in the Old Teſtament, and as to the Senſe of St. *John* in the *Apocalypſe*;

calypſe; all conſpiring in Confirmation of the millennary Doctrine.

To theſe three Witneſſes, *Papias*, *Irenæus* and *Juſtin Martyr*, we may add two more within the ſecond Age of the Church; *Melito*, Biſhop of *Sardis*, and St. *Barnabas*, or whoſoever was the Author of the Epiſtle under his Name. This *Melito*, by ſome, is thought to be the Angel of the Church of *Sardis*, to whom St. *John* directs the Epiſtle to that Church, *Apoc.* iii. 1. but I do not take him to be ſo ancient; however, he was Biſhop of that Place, at leaſt in the ſecond Century, and a Perſon of great Sanctity and Learning: He wrote many Books, as you may ſee in St. *Jerome*; and, as he notes out of *Tertullian*, *was by moſt Chriſtians reputed a Prophet* (*De Script. Eccleſ. Dogm. Eccl.* c. lv.) He was alſo a declared *Millennary*, and is recorded as ſuch, both by *Jerome* and *Gennadius*. As to the Epiſtle of *Barnabas*, which we mentioned, it muſt be very ancient, whoſoever is the Author of it, and before the third Century; ſeeing it is often cited by *Clemens Alexandrinus*, who was himſelf within the ſecond Century: The Genius of it is very much *Millennarian*, in the Interpretation of the *Sabbath*, the *promiſed Land*, a *Day* for a *thouſand Years*, and concerning the *Renovation of the World*. In all which, he follows the Footſteps of the Orthodox of thoſe Times; that is, of the *Millennarians*.

So much for the firſt and ſecond Centuries of the Church. By which ſhort Account it appears, that the millennary Doctrine was *Orthodox* and *Catholick* in thoſe early Days; for theſe Authors do not ſet it down as a private Opinion of their own,

own, but as a *Chriſtian Doctrine*, or an *Apoſtolical Tradition*. 'Tis remarkable what *Papias* ſays of himſelf, and his way of Learning, in his Book called, *The Explanation of the Words of the Lord*, as St. *Jerome* gives an Account of it: (*De Script. Eccleſ.*) He ſays in his Preface, *He did not follow various Opinions, but had the Apoſtles for his Authors: And that he conſidered what* Andrew, *and what* Peter *ſaid*; *what* Philip, *what* Thomas, *and other Diſciples of the Lord*; *as alſo what* Ariſtion, *and* John *the Senior*, *Diſciples of the Lord*, *what they ſpoke. And that he did not profit ſo much by reading Books, as by the living Voice of theſe Perſons, which reſounded from them to that Day.* This hath very much the Air of Truth and Sincerity, and of a Man that, in good earneſt, ſought after the Chriſtian Doctrine, from thoſe that were the moſt authentick Teachers of it. I know *Euſebius*, in his *Eccleſiaſtial Hiſtory*, gives a double Character of this *Papias*; in one Place he calls him, *A very eloquent Man in all Things, and skilful in Scripture*; and in another, he makes him a Man of a *ſmall Underſtanding*, (*Vid.* Hieron. *Epiſt.* 28. *ad* Lucinium.) But what Reaſon there is to ſuſpect *Euſebius* of Partiality in this Point of the *Millennium*, we ſhall make appear hereafter. However, we do not depend upon the Learning of *Papias*, or the Depth of his Underſtanding; allow him but to be an honeſt Man and a fair Witneſs, and 'tis all we deſire. And we have little reaſon to queſtion his Teſtimony in this Point, ſeeing it is backed by others of good Credit; and all becauſe there is no Counter-Evidence, nor any Witneſs that appears againſt him: For there is not extant, either

ther the Writing, Name, or Memory, of any Perſon that conteſted this Doctrine in the firſt or ſecond Century: I ſay, that called in queſtion this millennary Doctrine, propoſed after a Chriſtian Manner, unleſs ſuch Hereticks as denied the Reſurrection wholly, or ſuch Chriſtians as denied the Divine Authority of the *Apocalypſe*.

We proceed now to the third Century; where you find *Tertullian*, *Origen*, *Victorinus*, Biſhop and Martyr; *Nepos Ægyptius*, *Cyprian*, and, at the End of it, *Lactantius*; all openly profeſſing, or implicitly favouring, the millennary Doctrine. We do not mention *Clemens Alexandrinus*, contemporary with *Tertullian*, becauſe he hath not any thing, that I know of, expreſly either for, or againſt the *Millennium*: But he takes notice that the *ſeventh Day* hath been accounted *Sacred*, both by the *Hebrews* and *Greeks*, becauſe of the *Revolution* of the *World*, and the *Renovation of all Things*. And giving this as a Reaſon why they kept that Day *holy*, ſeeing there is not a Revolution of the World, every ſeven Days, it can be in no other Senſe than as the *ſeventh Day* repreſents the *ſeventh Millennary*, in which the Renovation of the World and the Kingdom of Chriſt, is to be. As to *Tertullian*, St. *Jerome* reckons him, in the firſt Place, amongſt the *Latin Millennaries*. And though his Book, about the *Hope* of the *Faithful*, as alſo that about *Paradiſe*, which ſhould have given us the greateſt Light in this Affair, be both loſt or ſuppreſſed; yet there are ſufficient Indications of his millennary Opinion in his Tracts againſt *Marcion*, and againſt *Hermogenes*. St. *Cyprian* was *Tertullian*'s Admirer, and inclines to the ſame Opinion, ſo far

far as one can judge, in this Particular; for his Period of *ſix thouſand Years*, and making the *ſeventh Millennary* the Conſummation of all, is wholly according to the Analogy of the millennary Doctrine. As to the two Biſhops, *Victorinus* and *Nepos*, St. *Jerome* vouches for them: The Writings of the one are loſt, and of the other ſo changed, that the Senſe of the Author does not appear now. But *Lactantius*, whom we named in the laſt Place, does openly and profuſely teach this Doctrine, in his *Divine Inſtitutions*, (Book vii.) and with the ſame Aſſurance that he does other Parts of the Chriſtian Doctrine; for he concludes thus, ſpeaking of the *Millennium*, *This is the Doctrine of the holy Prophets, which we Chriſtians follow; this is our Wiſdom*, &c. Yet he acknowledges there, that it was kept as a Myſtery or Secret amongſt the Chriſtians, leſt the Heathens ſhould make any perverſe or odious Interpretation of it. And for the ſame or like Reaſon, I believe, the Book of the *Apocalyſpe* was kept out of the Hands of the Vulgar for ſome Time, and not read publickly, leſt it ſhould be found to have ſpoken too openly of the Fate of the *Roman* Empire, or of this millennial State.

So much for the firſt, ſecond and third Centuries of the Church: But by our Concluſion, we engaged to make out this Proof as far as the *Nicene Council*, incluſively. The *Nicene Council* was about the Year of Chriſt 325, and we may reaſonably ſuppoſe *Lactantius* was then living; at leaſt he came within the Time of *Conſtantine*'s Empire. But however, the Fathers of that Council are themſelves our Witneſſes in this Point;

Point; for in their *Eccleſiaſtical Forms* or *Conſtitutions*, in the Chapter *about the Providence of God*, and *about the World*, they ſpeak thus: *The World was made meaner, or leſs perfect, providentially; for God foreſaw that Man would Sin: Wherefore we expect new Heavens and a new Earth, according to the holy Scriptures, at the Appearance and Kingdom of the great God, and our Saviour Jeſus Chriſt.* And then, as *Daniel* ſays (chap. vii. 18.) *The Saints of the moſt High ſhall take the Kingdom, and the Earth ſhall be pure, holy, the Land of the Living, not of the Dead. Which* David *foreſeeing by the Eye of Faith*, cries out, (*Pſal.* xxvii. 13.) *I believe to ſee the good Things of the Lord, in the Land of the Living.* Our Saviour ſays, *happy are the Meek, for they ſhall inherit the Earth*, Mat. v. 5. *And the Prophet* Iſaiah *ſays*, (Chap. xxvi. 6.) *the Feet of the meek and lowly ſhall tread upon it.* So you ſee, according to the Judgment of theſe Fathers, there will be a Kingdom of Chriſt upon Earth; and moreover, that it will be in the *new Heavens* and the *new Earth:* And, in both theſe Points, they cite the Prophets, and our Saviour in Confirmation of them.

Thus we have diſcharged our Promiſe, and given you an Account of the Doctrine of the *Millennium*, or future Kingdom of Chriſt, throughout the three firſt Ages of the Church, before any conſiderable Corruptions were crept into the Chriſtian Religion. And thoſe Authorities of ſingle and ſucceſſive Fathers, we have ſealed up all together, with the Declaration of the *Nicene* Fathers, in a Body. Thoſe that think Tradition a Rule of Faith, or a conſiderable Motive to it, will

will find it hard to turn off the Force of theſe Teſtimonies: And thoſe that do not go ſo far, but yet have a Reverence for Antiquity and the Primitive Church, will not eaſily produce better Authorities, more early, more numerous, or more uncontradicted, for any Article that is not fundamental: Yet theſe are but Seconds to the Prophets and Apoſtles, who are truly the Principals in this Cauſe. I will leave them all together, to be examined and weighed by the impartial Reader. And becauſe they ſeem to me to make a full and undeniable Proof, I will now, at the Foot of the Account, ſet down our ſecond Propoſition, which is this, *That there is a millennial State, or a future Kingdom of Chriſt and his Saints, propheſied of and promiſed, in the Old and New Teſtament; and received by the Primitive Church as a Chriſtian and Catholick Doctrine.* (Propoſ. I.)

HAVING diſpatched this main Point; to conclude the Chapter and this Head of our Diſcourſe, it will be ſome Satisfaction poſſibly to ſee, *How* a Doctrine ſo generally received and approved came to decay, and almoſt wear out of the Church, in following Ages. The Chriſtian millennary Doctrine was not called into Queſtion, ſo far as appears from Hiſtory, before the Middle of the third Century; when *Dionyſius Alexandrinus* wrote againſt *Nepos*, an *Ægyptian* Biſhop, who had declared himſelf upon that Subject. But we do not find that this Book had any great Effect; for the Declaration or Conſtitution of the *Nicene Fathers* was after; and in St. *Jerome*'s Time, who wrote towards the

the End of the fourth Century, this Doctrine had ſo much Credit, that he, who was its greateſt Adverſary, yet durſt not condemn it, as he ſays himſelf; *Quæ licet non ſequamur, tamen damnare non poſſumus; quia multi Eccleſiaſticorum virorum & martyres iſta dixerunt: Which Things or Doctrines,* ſpeaking of the Millennium, *though we do not follow, yet we cannot condemn; becauſe many of our Churchmen, and Martyrs have affirmed theſe Things.* And when *Apollinarius* replied to that Book of *Dionyſius,* St. *Jerome* ſays, that, *not only thoſe of his own Sect, but a great Multitude of other Chriſtians did agree with* Apollinarius *in that Particular: Ut preſagâ mente jam cernam, quantorum in me rabies concitanda ſit; That now I foreſee, how many will be enraged againſt me, for what I have ſpoken againſt the millennary Doctrine.*

We may therefore conclude that in St. *Jerome*'s Time the Millennaries made the greater Party in the Church; for a little Matter would not have frighted him from cenſuring their Opinions. St. *Jerome* was a rough and rugged Saint, and an unfair Adverſary, that uſually run down with Heat and Violence, what ſtood in his Way, As to his Unfairneſs, he ſhews it ſufficienty in this very Cauſe, for he generally repreſents the millennary Doctrine after a *Judaical,* rather than a *Chriſtian* Manner. And in reckoning up the chief Patrons of it, he always ſkips *Juſtin Martyr*; who was not a Man ſo obſcure as to be over-looked: And he was a Man that had declared himſelf ſufficiently upon this Point; for he ſays, *Both himſelf and all the Orthodox of his Time, were of that Judgment,* and applies both the *Apocalypſe* of St. *John,* and the lxvth Chapter

of

of *Iſaiah*, for the Proof of it; as we noted before.

As St. *Jerome* was an open Enemy to this Doctrine, ſo *Euſebius* was a back Friend to it; and repreſented every Thing to its Diſadvantage, ſo far as was tolerably conſiſtent with the Fairneſs of an Hiſtorian. He gives a ſlight Character of *Papias*, without any Authority for it; and brings in one *Gaius*, that makes *Cerinthus* to be the Author of the *Apocalypſe* and of the *Millennium* (*Eccleſ. Hiſt. l.* iii. *c.* 32.) and calls the Viſions there Τερατολογίας, *monſtrous Stories*. He himſelf is willing to ſhuffle off that Book from *John* the *Evangeliſt* to another *John* a *Preſbyter*; and to ſhew his Skill in the Interpretation of it, (*l.* 3. *c.* 32. *de vit. Conſtan.*) he makes the *new Jeruſalem* in the xxiſt Chapter to be *Conſtantine*'s *Jeruſalem*, when he turned the Heathen Temples there into Chriſtian; A wonderful Invention. As St. *Jerome* by his Flouts, ſo *Euſebius*, by ſiniſter Inſinuations, endeavoured to leſſen the Reputation of this Doctrine; and the Art they uſed was, to miſrepreſent it as *Judaical*. But we muſt not caſt off every Doctrine which the *Jews* believed, only for that Reaſon; for we have the ſame Oracles which they had, and the ſame Prophets; and they have collected from them the ſame general Doctrine that we have, namely, that *there will be an happy and pacifick State of the Church, in future Times*. But as to the Circumſtances of this State we differ very much: They ſuppoſe the *Moſaical* Law will be reſtored, with all its Pomp, Rites, and Ceremonies: Whereas we ſuppoſe the Chriſtian Worſhip, or ſomething more perfect, will then take Place. Yet St. *Jerome* has the

the Confidence, even there where he ſpeaks of the many Chriſtian Clergy and Martyrs that held this Doctrine; has the Confidence, I ſay, to repreſent it, as if they held that *Circumciſion*, *Sacrifices*, and all the *Judaical* Rites, ſhould then be reſtored. Which ſeems to me to be a great Slander, and a great Inſtance how far Mens Paſſions will carry them, in miſrepreſenting an Opinion, which they have a Mind to diſgrace.

But as we have Reaſon to blame the Partiality of thoſe that oppoſed this Doctrine; ſo, on the other Hand, we cannot excuſe the Patrons of it from all Indiſcretions. I believe they might partly themſelves make it obnoxious; by mixing ſome Things with it, from pretended Traditions, or the Books of the *Sybills*, or other private Authorities, that had ſo ſufficient Warrant from Scripture; and Things, ſometimes, that Nature would not eaſily bear. Beſides, in latter Ages, they ſeem to have dropt one Half of the Doctrine, namely, the *Renovation of Nature*, which *Irenæus*, *Juſtin Martyr*, and the Antients, join inſeparably with the *Millennium*: And by this Omiſſion, the Doctrine hath been made leſs intelligible, and one Part of it inconſiſtent with another. And when their Pretenſions were to reign upon this preſent Earth, and in this preſent State of Nature, it gave a Jealouſy to temporal Princes, and gave Occaſion likewiſe to many of Fanatical Spirits, under the Notion of Saints, to aſpire to Dominion, after a violent and tumultuary Manner. This I reckon as one great Cauſe

that brought the Doctrine into Diſcredit. But I hope by reducing of it to the true State, we ſhall cure this and other Abuſes for the future.

Laſtly, It never pleaſed the Church of *Rome*; and ſo far as the Influence and Authority of that would go, you may be ſure it would be depreſſed and diſcountenanced. I never yet met with a Popiſh Doctor that held the *Millennium*; and *Baronius* would have it to paſs for an Hereſy, and *Papias* for the Inventor of it; whereas, if *Irenæus* may be credited, it was received from St. *John*, and by him from the Mouth of our Saviour. And neither St. *Jerome*, nor his Friend Pope *Damaſus*, durſt ever condemn it for an *Hereſy*. It was always indeed uneaſy, and gave Offence to the Church of *Rome*; becauſe it does not ſuit to that Scheme of Chriſtianity, which they have drawn. They ſuppoſe Chriſt reigns already, by his Vicar the Pope; and treads upon the Necks of Emperors and Kings: And if they could but ſuppreſs the *Northern Hereſy*, as they call it, they do not know what a *Millennium* would ſignify, or how the Church could be in an happier Condition than ſhe is. The *Apocalypſe* of St. *John* does ſuppoſe the true Church under Hardſhip and Perſecution, more or leſs, for the greateſt Part of the Chriſtian Ages; namely, for 1260 Years, while the Witneſſes are in Sackcloth. But the Church of *Rome* hath been in Proſperity and Greatneſs, and the commanding Church in Chriſtendom, for ſo long, or longer, and hath ruled the Nations with a Rod of Iron;

ſo

ſo as that Mark of the true Church does not favour her at all. And the *Millennium* being properly a Reward and Triumph for thoſe that come out of Perſecution, ſuch as have lived always in Pomp and Proſperity, can pretend to no Share in it, or Benefit by it. This has made the Church of Rome have always an ill Eye upon this Doctrine, becauſe it ſeemed to have an ill Eye upon her; and as ſhe grew in Splendor and Greatneſs, ſhe eclipſed and obſcured it more and more; ſo that it would have been loſt out of the World as an obſolete Error, if it had not been revived by ſome of the Reformation.

CHAP. VII.

The true State of the Millennium, *according to Characters taken from Scripture; ſome Miſtakes concerning it examined.*

WE have made ſufficient Proof of a millennial State, from Scripture and Antiquity; and upon that firm Baſis have ſettled our ſecond Propoſition. We ſhould now determine the *Time* and *Place* of this future Kingdom of Chriſt: Not whether it is to be in Heaven, or upon Earth; for that we ſuppoſe determined already; but whether it is to be in the preſent

Earth, and under the preſent Conſtitution of Nature, or in the *new Heavens*, and *new Earth*, which are promiſed after the *Conflagration*: This is to make our *third Propoſition*: And I ſhould have proceeded immediately to the Examination of it, but that I imagine it will give us ſome Light in this Affair, if we enquire farther into the true State of the *Millennium*, before we determine its Time and Place.

We have already noted ſome *moral* Characters of the millennial State; and the great *natural* Character of it is this in general, that it will be *Paradiſaical*; free from all Inconveniencies, either of external Nature, or of our own Bodies. For my Part, I do not underſtand, how there can be any conſiderable Degree of Happineſs without *Indolency*; nor how there can be *Indolency*, while we have ſuch Bodies as we have now, and ſuch an external Conſtitution of Nature. And as there muſt be *Indolency*, where there is Happineſs; ſo there muſt not be *Indigency*, or want of any due Comforts of Life: For where there is *Indigency*, there is Solicitude, and Diſtraction, and Uneaſineſs, and Fear; Paſſions that do as naturally diſquiet the Soul, as Pain does the Body. Therefore Indolency and Plenty ſeem to be two eſſential Ingredients of every happy State; and theſe two, in Conjunction, make that State we call *Paradiſaical*.

Now the Scripture ſeems plainly to exempt the Sons of the *new Jeruſalem*, or of the *Millennium*, from all *Pain* or *Want*, in thoſe Words,

Apoc.

Apoc. xxi. 4. *And God ſhall wipe away all Tears from their Eyes: And there ſhall be no more Death, neither Sorrow, nor Crying; neither ſhall there be any more Pain: For the former Things are paſſed away.* And the Lord of that Kingdom, *He that ſat upon the Throne*, ſaid, *Behold I make all Things new*, ver. 5. This Renovation is a Reſtauration to ſome former State; and I hope, not that State of Indigency and Miſery, and Diſeaſedneſs, which we languiſh under at preſent; but to that priſtine *Paradiſaical* State, which was the Bleſſing of the firſt Heavens and the firſt Earth.

As Health and Plenty are the Bleſſings of Nature; ſo, in Civil Affairs, *Peace* is the greateſt Bleſſing: And this is inſeparably annexed to the *Millennium*; an indelible Character of the Kingdom of Chriſt. And by *Peace*, we underſtand not only Freedom from Perſecution upon religious Accounts, but that *Nation ſhall not riſe up againſt Nation*, upon any Account whatſoever. That bloody Monſter, *War*, that hath devoured ſo many Millions of the Sons of *Adam*, is now at length to be chained up; and the Furies, that run throughout the Earth, with their Snakes and Torches, ſhall be thrown into the Abyſs, to ſting and prey upon one another: All evil and miſchievous Paſſions ſhall be extinguiſhed; and that not in Men only, but even in brute Creatures, according to the Prophets. *The Lamb and the Lion ſhall lie down together, and the ſucking Child ſhall play with the Baſilisk.* Happy Days, when

not only the Temple of *Janus* ſhall be ſhut up for a thouſand Years, and the *Nations ſhall beat their Swords into Plow-ſhares*; but all Enmities and Antipathies ſhall ceaſe, all Acts of Hoſtility, throughout all Nature. And this univerſal Peace is a Demonſtration alſo of the former Character, *univerſal Plenty*; for where there is a Want and Neceſſitouſneſs, there will be quarrelling.

Fourthly, It is a Kingdom of Righteouſneſs, as well as of Peace: theſe alſo muſt go together: For unrighteous Perſons will not live long in Peace, no more than indigent Perſons. The *Pſalmiſt* therefore joins them together; and *Plenty*, alſo, as their neceſſary Preſervative, in his Deſcription of the Kingdom of Chriſt, *Pſalm* lxxxv. 10, 11, 12. *Mercy and Truth are met together: Righteouſneſs and Peace have kiſſed each other. Truth ſhall ſpring out of the Earth, and Righteouſneſs ſhall look down from Heaven. Yea, the Lord ſhall give good, and our Land ſhall yield her Increaſe.* This will not be a Medley-State, as the preſent World is, good and bad mingled together; but *a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People.* Thoſe that have a Part in the firſt Reſurrection, the Scripture pronounceth them *Holy* and *Bleſſed*; and ſays, *The ſecond Death ſhall have no Power over them.* Satan is alſo bound and ſhut up in the bottomleſs Pit, and has no Liberty of tempting or ſeducing this People, for a thouſand Years: But at the End of that Time, he will meet with

a degenerate Crew, ſeperate and Aliens to the holy City, that will make War againſt it, and periſh in the Attempt. In a Word, thoſe that are to enjoy this State, are always diſtinguiſhed from the Multitude, as People redeemed from the Earth, (*Apoc.* v. 9.) that have waſhed their Robes, and made them white in the Blood of the Lamb; and are repreſented as Victors over the World; with ſuch other Characters as are incompatible to any but the Righteous, *ch.* vii. 14. *ch.* xiv. 3, 4. *ch.* xxi. 27.

Fifthly, This will be a State under a peculiar divine Preſence and Conduct. It is not eaſy indeed to determine the Manner of this Preſence; but the Scripture plainly implies ſome extraordinary divine Preſence to enlighten and enliven that State. When the *new Jeruſalem* was come down, St. *John* ſays, *Apoc.* xxi. 3. *And I heard a great Voice out of Heaven, ſaying, behold the Tabernacle of God is with Men; and he will dwell with them, and they ſhall be his People; and God himſelf ſhall be with them, and be their God.* And the like is promiſed to the Palm-bearing Company, *ch.* vii. 15. where they are admitted to the Privileges of the *new Jeruſalem*. When our Saviour was incarnate, and vouchſafed to dwell amongſt the Children of Men, the ſame Phraſe is uſed by this ſame Author, ἐσκήνωσε *Joh.* i. 14. *The Word was made Fleſh, and tabernacled amongſt us; and we beheld his Glory*, &c. We read it, *He dwelt amongſt us*, but rendered more cloſely, it is, *He* ſet his *Tabernacle amongſt us.*

And that which the *Hebrews* call the שכינה *Shekinah*, or *divine Preſence*, *Maimon*, *Mor. Nev. par* I. *c.* 25. comes from a Word of the like Signification and Sound with the *Greek* Word here uſed. Therefore there will be a *Shekinah* in that Kingdom of Chriſt: but as to the Mode of it, I am very willing to confeſs my Ignorance,

The laſt Character that belongs to this State, or rather to thoſe that enjoy it, is, that they are *Kings and Prieſts unto God.* This is a Character often repeated in Scripture, and therefore the more to be regarded. It occurs thrice in the *Apocalypſe* in formal Terms, *ch.* i. 6. *ch.* v. 10. *ch.* xx. 6. And as to the Regal Dignity apart, that is farther expreſſed, either by the *Donation of a Kingdom*, as in *Daniel*'s Phraſe, *ch.* vii. 18, 22, 27. Or by *placing upon Thrones*, with a judicial Power; which is the New Teſtament Style, *Mat.* xix. 28. *Luke* xxii. 29, 30. *Rev.* xx. 4. Theſe two Titles, no doubt, are intended to comprehend the higheſt Honours that we are capable of: theſe being the higheſt Dignities in every Kingdom; and ſuch as were by the Ancients, both in the *Eaſt* and in the *Weſt*, commonly united in one and the ſame Perſon; Their Kings being Prieſts, like *Melchiſedeck*, or, as the *Roman* Emperor was, *Pontifex Maximus.* But as to the ſacerdotal Character, that ſeems chiefly to reſpect the Temper of the Mind; to ſignify a People dedicated to God and his Service, ſeparate from the World, and from ſecular Affairs, ſpending their Time in Devotion and Contemplation, which

which will be the great Employments of that happy State. For where there is Eaſe, Peace, and Plenty of all Things, refined Bodies, and purified Minds, there will be more Inclination to intellectual Exerciſes and Entertainments; which they may attend upon, without any Diſtraction, having neither Want, Pain, nor worldly Buſineſs.

The Title of *King* implies a Confluence of all Things that conſtitute temporal Happineſs. 'Tis the higheſt Thing we can wiſh any in this World, to be a King; So as the *Regal* Dignity ſeems to comprehend all the Goods of Fortune, or external Felicity, and the *Sacerdotal*, the Goods of the Mind, or internal: both which concur in the Conſtitution of true Happineſs. There is alſo a further Force and Emphaſis in this Notion *of the Saints being made Kings*, if we conſider it *comparatively*, with reſpect to what they were before in this World; where they were not only mean and deſpicable, in Subjection and Servility, but often under Perſecution, abuſed and trampled upon by the Secular and Eccleſiaſtical Powers. But now the Scene is changed, and you ſee the Reverſe of Providence; according as *Abraham* ſaid to the Rich-Man; *Son, remember that thou in thy Life-time receivedſt thy good things, and likewiſe* Lazarus *evil things: But now he is comforted, and thou art tormented.* Now they are ſet upon Thrones and Tribunals, who were before arraigned as Criminals, and brought before tyrannical Judicatures: They are now

Laws

Laws and Law-givers to themſelves, in a true State of Royal Liberty, neither under the Domination of evil Men, nor of their own evil Paſſions.

Some poſſibly may think, that this high Character of *being made Prieſts and Kings to God*, is not general to all that enjoy the *Millennium*; but a Prerogative belonging to the Apoſtles and ſome of the chief Martyrs, who are eminently rewarded for their eminent Services. But Scripture, as far as I perceive, applies it to all that inherit that Kingdom. *The redeemed out of every Kindred, and Tongue, and People, and Nation,* are made *Kings and Prieſts to God, and ſhall reign on the Earth,* Apoc. v. 9, 10. And in the xxth *Chap. ver.* 6, all the Sons of the firſt Reſurrection are made *Prieſts of God, and ſhall reign with him a thouſand Years.* Here is no Diſtinction or Diſcrimination thus far: Not that we ſuppoſe an univerſal Equality of Conditions in the millennial State; but as to all theſe Characters which we have given of it, I do not perceive that they are reſtrained or confined by Scripture to ſingle Perſons, but make the general Happineſs of that State, and are the Portion of every one that is admitted into the *new Jeruſalem.*

Others poſſibly may think that this Privilege of the *firſt Reſurrection* is not common to all that enjoy the millennial State. For though St. *John*, who is the only Perſon that hath made expreſs mention of the *firſt Reſurrection*, and of the *thouſand Years Reign of* Chriſt, does join theſe two as the

the ſame thing, and common to the ſame Perſons; yet I know there are ſome that would diſtinguiſh them as things of a different Extent, and alſo of a different Nature. They ſuppoſe the Martyrs only will riſe from the Dead, and will be immediately tranſlated into Heaven, and there paſs their *Millennium* in celeſtial Glory; while the the Church is ſtill here below, in her *Millennium*, ſuch as it is: A State indeed better than ordinary, and free from Perſecution, but obnoxious to all the Inconveniencies of our preſent mortal Life, and a Medley of good and bad People, without Separation. This is ſuch an Idea of the *Millennium*, as, to my Eye, hath neither Beauty in it, nor Foundation in Scripture. That the Citizens of the *new Jeruſalem* are not a miſcellaneous Company, but a Community of righteous Perſons, we have noted before, and that the State of Nature will be better than it is at preſent. But, beſides this, what Warrant have they for this Aſcenſion of the Martyrs into Heaven at that Time? Where do we read of that in Scripture? And in thoſe things that are not Matters of natural Order, but of Oeconomy, we ought to be very careful how we add to Scripture.

The Scripture ſpeaks only of the Reſurrection of the Martyrs, *Apoc.* xx. 45. but not a Word concerning their Aſcenſion into Heaven. Will that be viſible? We read of our Saviour's Reſurrection and Aſcenſion, and therefore we have Reaſon to affirm them both. We read alſo of the Reſurrection and Aſcenſion of the *Witneſſes*,

(*Apoc.*

(*Apoc.* xi.) in a figurative Senſe; and in that Senſe we may aſſert them upon good Grounds. But as to the Martyrs, we read of their Reſurrection only, without any thing expreſſed or implied about their Aſcenſion. By what Authority then ſhall we add this new Notion to the Hiſtory or Scheme of the *Millennium?* The Scripture, on the contrary, makes mention of the Deſcent of the *new Jeruſalem*, *Apoc.* xxi. 2. making the Earth the Theatre of all that Affair: And the Camp of the Saints is upon the Earth, *ver.* 9. and theſe Saints are the ſame Perſons, ſo far as can be collected from the Text, that roſe *from the Dead, and reigned with Chriſt*, and were *Prieſts to God*, *ver.* 4, 5, 6. Neither is there any Diſtinction made, that I find, by St. *John*, of two ſorts of Saints in the *Millennium*, the one in Heaven, and the other upon Earth. Laſtly, the four and twenty Elders, *chap.* v. 10. though they were *Kings* and *Prieſts unto God*, were content to reign upon Earth. Now who can you ſuppoſe of a ſuperior Order to theſe four and twenty Elders? Whether they repreſent the twelve Patriarchs and twelve Apoſtles, or whomſoever they repreſent, they are placed next to him that ſits upon the Throne, and they have Crowns of Gold upon their Heads, *chap.* iv. 4. *ch.* xi. 16. There can be no Marks of Honour and Diginty greater than theſe are; and therefore ſeeing theſe higheſt Dignitaries in the Millennium or future Kingdom of Chriſt, are to reign upon Earth, there is no Ground to ſuppoſe the Aſſumption

of

of any other into Heaven, upon that Account, or upon that Occaſion.

This is a ſhort and general Draught of the millennial State, or future Reign of the Saints, according to Scripture. Wherein I have endeavoured to rectify ſome Miſtakes or Miſconceptions about it; that viewing it in its true Nature, we may be the better able to judge, when and where it will obtain: which is the next Thing to be conſidered.

CHAP. VIII.

The third Propoſition laid down, concerning the the Time and Place of the Millennium: *Several Arguments uſed, to prove, that it cannot be till after the Conflagration; and that the new Heavens and the new Earth are the true Seat of the bleſſed* Millennium.

WE now come to the third and laſt Head of our Diſcourſe; to determine the *Time* and *Place* of the *Millennium*. And ſeeing it is indifferent, whether the Proofs lead or follow the Concluſion, we will lay down the Concluſion in the firſt Place, that our Buſineſs may be more in View; and back it with Proofs in the following Part of the Chapter. Our third and laſt Propoſition therefore is this, *That the bleſſed Millennium, Propoſ.* 3. (properly ſo called)

called) *according as it is deſcribed in Scripture, cannot obtain in the preſent Earth, nor under the preſent Conſtitution of Nature and Providence; but it is to be celebrated in the new Heavens and new Earth, after the Conflagration.* This Propoſition, it may be, will ſeem a Paradox or ſingularity to many, even of thoſe that believe a *Millennium:* We will therefore make it the Buſineſs of this Chapter, to ſtate it, and prove it, by ſuch Arguments as are manifeſtly founded in Scripture and in Reaſon.

And to prevent Miſtakes, we muſt premiſe this in the firſt Place; that though the bleſſed *Millennium* will not be in this Earth; yet we allow that the State of the Church here, will grow much better than it is at preſent. There will be a better Idea of Chriſtianity, and according to the Prophecies, a full *Reſurrection of the Witneſſes*, and an *Aſcenſion* into Power, and the tenth Part of the City will fall; which Things imply eaſe from Perſecution, the Converſion of ſome Part of the Chriſtian World to the reformed Faith, and a conſiderable Diminution of the Power of Antichriſt. But this ſtill comes ſhort of the Happineſs and Glory wherein the future Kingdom of Chriſt is repreſented; which cannot come to paſs till the *Man of Sin* be deſtroyed, with a total Deſtruction. After the Reſurrection of the Witneſſes, there is a third *WOE* yet to come; and how long that will laſt, does not appear. If it bear proportion with the preceding *WOES*, it may laſt ſome hundreds of Years,

Years. And we cannot imagine the *Millennium* to begin till that *WOE* be finiſhed: As neither till the *Vials* be poured out, in the xvth Chap. which cannot be all poured out till after the Reſurrection of the Witneſſes; thoſe *Vials* being the laſt Plagues that compleat the Deſtruction of Antichriſt. Wherefore allowing that the Church, upon the Reſurrection and Aſcenſion of the Witneſſes, will be advanced into a better Condition, yet that Condition cannot be the millennial State; where the Beaſt is utterly deſtroyed, and Satan bound, and caſt into the bottomleſs Pit.

This being premiſed, let us now examine what Grounds there are for the Tranſlation of that bleſſed State into the *new Heavens* and *new Earth*; ſeeing that Thought, it may be, to many Perſons, will appear new and extraordinary. In the firſt Place, we ſuppoſe it out of Diſpute, that there will be *new Heavens* and a *new Earth* after the Conflagration. This was our firſt Propoſition, and we depend upon it, as ſufficiently proved both from Scripture and Antiquity. This being admitted, how will you ſtock this *new Earth?* What Uſe will you put it to? It will be a much nobler Earth, and better built than the preſent; and it is a Pity it ſhould only float about, empty and uſeleſs in the wild Air. If you will not make it the Seat and Habitation of the Juſt in the bleſſed *Millennium*, what will you make it? How will it turn to Account?

count? What hath Providence deſigned it for? We muſt not ſuppoſe new Worlds made without Counſel or Deſign. And as, on the one Hand, you cannot tell what to do with this new Creation, if it be not thus employed; ſo, on the other Hand, it is every Way fitted and ſuited to be an happy and *paradiſaical* Habitation, and anſwers all the natural Characters of the millennial State; which is a great Preſumption that it is deſigned for it.

But to argue this more cloſely upon Scripture-grounds: St. *Peter* ſays, the Righteous ſhall inhabit the new Heavens and the new Earth: 2 *Pet.* iii. 13. *Nevertheleſs, according to his Promiſe, we look for new Heavens and new Earth,* WHEREIN DWELLETH RIGHTEOUSNESS: that is, a righteous People, as we have ſhewn before. But who are theſe righteous People? That's the great Queſtion. If you compare St. *Peter*'s new Heavens and new Earth with St. *John*'s *Apoc.* xxi. 1, 2. it will go far towards the Reſolution of this Queſtion: For St. *John* ſeems plainly to make the Inhabitants of the *new Jeruſalem* to be in this *new Earth. I ſaw,* ſays he, *new Heavens, and a new Earth,* and the *new Jeruſalem deſcending from God out of Heaven*; therefore deſcending into this *new Earth,* which he had mentioned immediately before. And there *the Tabernacle of God was with Men,* Ver. 3. and there he that ſat upon the Throne, ſaid, *Behold I make all Things new.* Referring ſtill to the new Heavens and new Earth, as the Theatre where

where all these Things are acted, or all these Scenes exhibited; from the first Verse to the eighth: Now the *new Jerusalem* State being the same with the Millennial, if the one be in the *new Heavens* and *new Earth*, the other is there also. And this Interpretation of St. *John*'s Word is confirm'd and fully assur'd to us by the Prophet *Isaiah*; who also placeth the Joy and Rejoicing of the *new Jerusalem*, in the new Heavens and new Earth, Chap. lxv. 17, 18. *For behold I create new Heavens and a new Earth; and the former shall not be remembred; but be you glad and rejoice for ever in that which I create; for behold, I create* Jerusalem *a Rejoicing, and her People a Joy:* Namely, in that new Heavens and new Earth; which answers to St. *John*'s Vision of the new *Jerusalem* being let down upon the new Earth.

To these Reasons, and Deductions from Scripture, we might add the Testimony of several of the Fathers; I mean of those that were Millennaries; For we are speaking now to such as believe the *Millennium*, but place it in the present Earth before the Renovation; whereas the ancient *Millennaries* suppos'd the Regeneration and Renovation of the World before the Kingdom of Christ came: As you may see in * *Irenæus*, † *Justin Martyr*, [a] *Tertullian*, [b] *Lactantius*, and [c] the Author *ad Orthodoxos*. And the Neglect of this, I look upon as one Reason, as we noted before, that brought that Doctrine into Discredit and Decay: For when they plac'd the Kingdom of the Saints upon this Earth, it became more capable of being abus'd, by fanatical Spirits, to the Disturbance of

* *Lib.* 5. *ch.* 32, *&c.* † *Dial. cum* Tryph. [a] *Contra Marc.* [b] *Lib.* 7. [c] *Quæst. & respon.* 93.

the World, and the Invaſion of the Rights of the Magiſtrates, Civil or Eccleſiaſtical, under that Notion of Saints; and made them alſo dream of ſenſual Pleaſures, ſuch as they ſee in this Life; Or at leaſt gave an Occaſion and Opportunity to thoſe, that have a Mind to make the Doctrine odious, of charging it with theſe Conſequences. All theſe Abuſes are cut off, and theſe Scandals prevented, by placing the Millennium aright: Namely, not in this preſent Life, or on this preſent Earth, but in the new Creation, where Peace and Righteouſneſs will dwell. And this is our firſt Argument why we place the Millennium in the new Heavens and new Earth; and 'tis taken partly, you ſee, from the Reaſon of the Thing itſelf, the Difficulty of aſſigning any other Uſe of the new Earth, and its Fitneſs for this; and partly from Scripture-Evidence, and partly from Antiquity.

The ſecond Argument for our Opinion, is this; the preſent Conſtitution of Nature will not bear that Happineſs, that is promis'd in the Millennium, or is not conſiſtent with it. The Diſeaſes of our Bodies, the Diſorders of our Paſſions, the Incommodiouſneſs of external Nature; Indigency, Servility, and the Unpeaceableneſs of the World; theſe are Things inconſiſtent with the Happineſs that is promis'd in the Kingdom of Chriſt. But theſe are conſtant Attendants upon this Life, and inſeperable from the preſent State of Nature. Suppoſe the Millennium was to begin nine or ten Years hence, as ſome pretend it will? how ſhall this World, all of a ſudden, be metamorphos'd into that happy State? *Apoc.* xxi. 4. No more *Sorrow, nor crying, nor Pain, nor Death,* ſays St.

St. *John*: *All former Things are paſt away.* But how paſt away? Shall we not have the ſame Bodies, and the ſame external Nature; and the ſame Corruptions of the Air; and the ſame Exceſſes and Intemperature of Seaſons? Will there not be the ſame Barrenneſs of the Ground, the ſame Number of People to be fed; and muſt they not get their Living by the Sweat of their Brows, with ſervile Labour and Drudgery? How then are all former Evils paſt away? And as to publick Affairs, while there are the ſame Neceſſities of human Life, and a Diſtinction of Nations, thoſe Nations ſometimes will have contrary Intereſts, will claſh and interfere one with another; whence Differences, and Conteſts, and Wars will ariſe, and the *thouſand Years Truce*, I am afraid, will be often broken. We might add alſo, that if our Bodies be not chang'd, we ſhall be ſubject to the ſame Appetites, and the ſame Paſſions; and upon thoſe Vices will grow, as bad Fruit upon a bad Tree: To conclude, ſo long as our Bodies are the ſame, external Nature the ſame, the Neceſſities of human Life the ſame; which Things are the Roots of Evil; you may call it a *Millennium*, or what you pleaſe, but there will be ſtill Diſeaſes, Vices, Wars, Tears and Cries, Pain and Sorrow in this *Millennium*; and if ſo, 'tis a *Millennium* of your own making, for that which the Prophets deſcribe is quite another Thing.

Farthermore, if you ſuppoſe the Millennium will be upon this Earth, and begin, it may be, ten or twenty Years hence, how will it be introduc'd? How ſhall we know when we are in it, or when we enter upon it? If we continue the ſame, and all Nature continue the ſame, we ſhall not diſcern

when we ſlip into the Millennium. And as to the moral State of it, ſhall we all, on a ſudden, *become Kings and Prieſts to God?* Wherein will that Change conſiſt, and how will it be wrought? St. *John* makes the *firſt Reſurrection* introduce the Millennium; and that's a conſpicuous Mark and Boundary: But as to the modern or vulgar Millennium, I know not how it is uſher'd in. Whether they ſuppoſe a viſible Reſurrection of the Martyrs, and a viſible Aſcenſion; and that to be a Signal to all the World that the Jubilee is beginning; or whether 'tis gradual, and creeps upon us inſenſibly; or the Fall of the Beaſt marks it: Theſe Things need both Explication and Proof: for to me they ſeem either arbitrary or unintelligible.

But to purſue our Deſign and Subject: That which gives me the greateſt Scandal in this Doctrine of the vulgar Millennium, is their joining Things together that are really inconſiſtent; a natural World of one Colour, and a moral World of another. They will make us happy in ſpight of Nature; as the *Stoicks* would make a Man happy in *Phalaris his Bull*; ſo muſt the Saints be in full Bliſs in the Millennium, tho' they be under a Fit of the Gout, or the Stone. For my part, I could never reconcile Pain to Happineſs; it ſeems to me to deſtroy and drown all Pleaſure, as a loud Noiſe does a ſtill Voice: It affects the Nerves with Violence, and overbears all other Motions. But if, according to this modern Suppoſition, they have the ſame Bodies, and breathe the ſame Air in the Millennium, as we do now, there will be both private and epidemical Diſtempers, in the ſame Manner as now. Suppoſe then a Plague

a Plague comes and ſweeps away half an Hundred Thouſand Saints in the Millennium, is this no Prejudice or Diſhonour to the State? Or a War makes a Nation deſolate; or, in ſingle Perſons, a lingering Diſeaſe makes Life a Burthen; or a burning Fever, or a violent Cholick tortures them to Death; where ſuch Evils as theſe reign, chriſten the Thing what you will, it can be no better than a Mock-Millennium. Nor ſhall I ever be perſuaded that ſuch a State as our preſent Life, where an aking Tooth, or an aking Head, does ſo diſcompoſe the Soul, as to make her unfit for Buſineſs, Study, Devotion, or any uſeful Employment; and that all the Powers of the Mind, all its Virtue, and all its Wiſdom, are not able to ſtop theſe little Motions, or to ſupport them with Tranquility: I can never perſuade myſelf, I ſay, that ſuch a State was deſign'd by God or Nature, for a State of Happineſs.

Our third Argument is this; the future Kingdom of Chriſt will not take place, till the Kingdom of Antichriſt be wholly deſtroy'd: But that will not be wholly deſtroy'd till the End of the World, and the appearing of our Saviour; therefore the Millennium will not be till then. Chriſt and Antichriſt cannot reign upon Earth together; their Kingdoms are oppoſite, as Light and Darkneſs: Beſides, the Kingdom of Chriſt is univerſal, extends to all the Nations, and leaves no room for other Kingdoms at that Time. Thus it is deſcrib'd in *Daniel*, in the Place mentioned before, Chap. vii. 13, 14. *I ſaw in the Night Viſions, and behold, one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days; and there was given him Dominiom and*

Glory, and a Kingdom; that all People, Nations, and Languages, ſhould ſerve him. And again, Ver. 27. *And the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High; whoſe Kingdom is an everlaſting Kingdom, and all Dominion ſhall ſerve and obey him.* The ſame Character of Univerſality is given to the Kingdom of Chriſt by *David*, *Pſalm* ii. and *Pſalm* lxxii. *Iſaiah* ii. 2. and other Prophets. But the moſt direct Proof of this, is from the *Apocalypſe*, where the *Beaſt* and *falſe Prophet* are thrown into the Lake of Fire and Brimſtone, (Chap. xix. 20.) before the Millennium comes on, Chap. xx. This, *being caſt into a Lake of Fire burning with Brimſtone*, muſt needs ſignify utter Deſtruction: Not a Diminution of Power only, but a total Perdition and Conſumption. And that this was before the Millennium, of the Beaſt and falſe Prophets being in the Lake of Fire, as of a Thing paſt, and formerly tranſacted. For when Satan, at length, is thrown into the ſame Lake 'tis ſaid, he is thrown into the Lake of Fire and Brimſtone, *where the Beaſt and the falſe Prophets are*, Apoc. xx. 10. They were there before, it ſeems; namely, at the Beginning of the Millennium; and now at the Concluſion of it, the Devil is thrown in to them: Beſides, the Ligation of Satan proves this Point effectually; for ſo long as Antichriſt reigns, Satan cannot be ſaid to be bound; but if he is bound at the Beginning of the Millennium, therefore Antichriſt's Reign was then totally expired. Laſtly, the Deſtruction of *Babylon*, and the Deſtruction of Antichriſt go together; but you ſee *Babylon* utterly

utterly and finally deſtroy'd, (*Apoc.* xviii. and xix.) before the Millennium comes on: I ſay, *utterly and finally deſtroy'd.* For ſhe is not only ſaid to be made an utter Deſolation, but to be conſumed by Fire, and abſorpt as a Millſtone thrown into the Sea: and that he ſhall be found no more at all, Chap. xviii. 21. Nothing can expreſs a total and univerſal Deſtruction more effectually, or more emphatically. And this is before the Millennium begins; as you may ſee both by the Order of the Propheſies, and particularly, in that upon this Deſtruction, the *Hallelujah*'s are ſung, Ch. xix. and concluded thus, Ver. 6, 7. *Hallelujah, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give Honour to him; for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready.* This, I ſuppoſe, every one allows to be the millennial State, which now approaches, and is making ready, upon the Deſtruction of *Babylon.*

Thus much for the firſt Part of our Argument, that the Kingdom of Chriſt will not take place, till the Kingdom of Antichriſt be wholly deſtroy'd. We are now to prove the ſecond Part, that the Kingdom of Antichriſt will not be wholly deſtroy'd till the End of the World, and the coming of our Saviour. This, one would think, is ſufficiently proved from St. *Paul*'s Words alone, 2 *Theſſ.* ii. 8. *The Lord ſhall conſume the Man of Sin*, who is ſuppos'd the ſame with Antichriſt, *with the Spirit of his Mouth, and ſhall deſtroy him with the Brightneſs of his coming.* He will not then be deſtroyed before the coming of our Saviour; and that will not be till the End of the World. For St. *Peter* ſays, *Acts* iii. 21. *The*

Heaven muſt receive him, ſpeaking of Chriſt, *until the Times of Reſtitution of all Things*; that is, the Renovation of the World. And if we conſider that our Saviour's Coming will be *in Flames of Fire*, as the ſame Apoſtle St. *Paul* tells us, 2 *Theſſ.* i. 7, 8. 'tis plain, that his Coming will not be till the Conflagration: in which laſt Flames Antichriſt will be univerſally deſtroyed. This Manner of Deſtruction agrees alſo with the *Apocalypſe* and with *Daniel*, and the Prophets of the Old Teſtament. As to the *Apocalypſe*, *Babylon*, the Seat of Antichriſt, is repreſented there as deſtroy'd by Fire, Ch. xviii. 8, 18. Ch. xiv. 11. Ch. xix. 3, 20. And in *Daniel*, when the Beaſt is deſtroyed, Ch. vii. 11. *His Body was given to the burning Flame.* Then as to the other Prophets, they do not, you know, ſpeak of Antichriſt or the Beaſt in Terms, but under the Types of *Babylon*, *Tyre*, and ſuch-like; and theſe Places or Princes are repreſented by them as to be deſtroy'd by Fire, *Iſa.* xiii. 19. *Jer.* li. 25. *Ezek.* xxviii. 18.

So much for this third Argument; the fourth Argument is this: the future Kingdom of Chriſt will not be till the Day of Judgment, and the Reſurrection; but that will not be till the End of the World: Therefore, neither the Kingdom of Chriſt. By the Day of Judgment here, I do not mean the final and univerſal Judgment; nor by the Reſurrection, the final and univerſal Reſurrection; for theſe will not be till after the Millennium. But we underſtand here the firſt Day of Judgment and the firſt Reſurrection, which will be at the End of this preſent World; according as St. *John* does diſtinguiſh them, in the xx^th^ Chap. of the *Apocalypſe*. Now that the Millen-

Millennium will not be till the Day of Judgment in this Senſe, we have both the Teſtimonies of *Daniel* and of St. *John*. *Daniel*, in Chap. vii. ver. 9, *&c.* ver. 26, *&c.* ſuppoſe the Beaſt to rule *till Judgment ſhall ſit*, and then *they ſhall take away his Dominion*, and it ſhall be given to the People of the Saints of the moſt High. St. *John* makes an explicit Declaration of both theſe, in his xx^th^ Chap. of the *Apocalypſe*, which is the great Directory in this Point of the Millennium; he ſays there were Thrones ſet, as for a Judicature, *ver.* 4. Then there was a Reſurrection from the Dead, and thoſe that riſe, reigned with Chriſt a thouſand Years: Here's a judicial Seſſion, a Reſurrection, and the Reign of Chriſt joined together. There is alſo another Paſſage in St. *John*, that joins the Judgment of the Dead with the Kingdom of Chriſt; 'tis in the xi^th^ Chapter, under the ſeventh Trumpet; the Words are theſe, ver. 15. *And the ſeventh Angel ſounded, and there were great Voices in Heaven, ſaying, the Kingdoms of this World are become the Kingdoms of our Lord and of his Chriſt; and he ſhall reign for ever and ever. And the four and twenty Elders*, &c. *And the Nations were angry, and thy Wrath is come, and the Time of the Dead, and they ſhall be judged, and that thou ſhouldſt give Reward unto thy Servants the Prophets and to the Saints, and them that fear thy Name.* Here are two Things plainly expreſs'd and link'd together, *The judging of the Dead*, and the *Kingdom of Chriſt*; wherein the Prophets and Saints are rewarded. Now as the *judging of the Dead* is not in this Life, ſo neither is the Reward of the Prophets and Saints in this Life;

as

as we are taught ſufficiently in the Goſpel, and by the Apoſtles, *Matt.* xix. 28. 1 *Theſſ.* i. 7. 2 *Tim.* iv. 8. 1 *Pet.* i. 7. and ch. v. 4. Therefore the Reign and Kingdom of Chriſt, which is joined with theſe two, cannot be in this Life, or before the End of the World: And as a farther Teſtimony and Confirmation of this, we may obſerve that St. *Paul* to *Timothy* hath joined together theſe three Things; the *Appearance of Chriſt*, the *Reign of Chriſt*, and the *Judging of the Dead. I charge thee therefore before God and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead, at his appearing and his Kingdom*, 2 Tim. iv. 1.

This might alſo be prov'd from the Order, Extent and Progreſs of the Propheſies of the *Apocalypſe*; whereof ſome are ſuch as reach to the End of the World, and yet muſt be accompliſh'd before the Millennium begins, as the Vials. Others are ſo far already advanc'd towards the End of the World, as to leave no Room for a thouſand Years Reign; as the Trumpets. But becauſe every one hath his own Interpretation of theſe Propheſies, and it would be tedious here to prove any ſingle Hypotheſis in Contradiction to all the reſt, we will therefore leave this Remark, to have more or leſs Effect, according to the Minds it falls upon; and proceed to our fifth Argument.

Fifthly, The *new Jeruſalem* State is the ſame with the millennial State; but the *new Jeruſalem* State will not be till the End of the World, or till after the Conflagration; therefore neither the Millennium: That the *new Jeruſalem* State is the ſame

ſame with the Millennium, is agreed upon, I think, by all Millennaries, ancient and modern: *Juſtin Martyr*, *Irenæus* and *Tertullian*, ſpeak of it in that Senſe; and ſo do the latter Authors, ſo far as I have obſerved. And St. *John* ſeems to give them good Authority for it; in the xx^th^ Chap. of the *Apocalypſe*, he ſays, the *Camp of the Saints*, and the *beloved City* were beſieg'd by Satan and his gigantick Crew at the End of the Millennium: That *beloved City* is the *new Jeruſalem*, and you ſee it is the ſame with the Camp of the Saints, or, at leaſt, contemporary with it. Beſides, the Marriage of the Lamb was in, or, at the Appearance of the *new Jeruſalem*, for that was the *Spouſe of the Lamb*, Apoc. xxi. 2. Now this Spouſe was ready, and this Marriage was ſaid to be come, at the Deſtruction of *Babylon*, which was the Beginning of the Millennium, Chap. xviii. 7. Therefore the *new Jeruſalem* run all along with the Millennium, and was indeed the ſame Thing under another Name. Laſtly, what is this *new Jeruſalem*, if it be not the ſame with the millennial State? It is promis'd a Reward to the Sufferers for Chriſt, *Apoc.* iii. 3. 4. and you ſee its wonderful Privileges, Chap. xxi. 3. 4. and yet it is not Heaven and eternal Life; for it is ſaid to come down from God out of Heaven, Ch. xxi. 2. and Ch. iii. 12. It can therefore be nothing but the glorious Kingdom of Chriſt upon Earth, where the Saints ſhall reign with him a thouſand Years.

Now as to the ſecond Part of our Argument, that the *new Jeruſalem* will not come down from Heaven till the End of the World: of this St. *John* ſeems to give us a plain Proof or Demonſtration;

ſtration; for he places the *new Jeruſalem* in the *new Heavens* and *new Earth*, which cannot be till after the Conflagration. Let us hear his Words, *Apoc.* xxi. 1, 2. *And I ſaw a new Heaven and a new Earth, for the firſt Heaven and the firſt Earth were paſſed away, and there was no more Sea. And I* John *ſaw the holy City, new Jeruſalem, coming down from God out of Heaven; prepared as a Bride adorned for her Huſband.* When the new Earth was made, he ſees the *new Jeruſalem* coming down upon it; and this Renovation of the Earth not being till the Conflagration, the *new Jeruſalem* could not be till then neither. The Prophet *Iſaiah* had long before ſaid the ſame Thing, though not in Terms ſo expreſs; he firſt ſays, *Behold I create new Heavens and a new Earth, wherein you ſhall rejoice:* Then ſubjoins immediately, *Behold, I create Jeruſalem a rejoicing*, Iſa. lxv. 17, 18. This rejoicing is ſtill in the ſame Place; in the *new Heavens* and *new Earth*, or in the *new Jeruſalem*. And St. *John*, in a like Method, firſt ſets down the *new Earth*, then the *new Jeruſalem*; and expreſſes the Mind of the Prophet *Iſaiah* more diſtinctly.

This leads me to a ſixth Argument to confirm our Concluſion: The Time of the *Reſtitution* or *Reſtauration of all Things*, ſpoken of by St. *Peter* and the Prophets, is the ſame with the Millennium; but that Reſtauration will not be till the Coming of Chriſt, and the End of the World; therefore neither the Millennium. That this Reſtitution of all Things will not be till the Coming of our Saviour, St. *Peter* declares in his Sermon, *Acts* iii. 21. and that the Coming of our Saviour will not be till the End of the World, or till the Confla-

Conflagration, both St. *Paul* and St. *Peter* ſignify to us, 1 *Theſſ.* i. 7, 8. 2 *Pet.* iii. 10. therefore it remains only to prove, that this Reſtitution of all Things ſpoken of here by the Apoſtle, is the ſame with the Millennium. I know that which it does directly and immediately ſignify, is the Renovation of the World: but it muſt include the moral World as well as the Natural; otherwiſe it cannot be truly ſaid, as St. *Peter* does there, that all the Prophets have ſpoken of it. And what is the Renovation of the natural and moral World, but the *new Jeruſalem* or the *Millennium?*

Theſe Arguments, taken together, have, to me, an irreſiſtible Evidence for the Proof of our Concluſion; that the bleſſed Millennium cannot obtain in the preſent Earth, or before the Conflagration; but when Nature is renew'd, and the Saints and Martyrs rais'd from the Dead, then they ſhall reign together with Chriſt, in the *new Heavens* and *new Earth*, or in the *new Jeruſalem*; Satan being bound for a thouſand Years.

CHAP. IX.

The chief Employment of the Millennium, DEVOTION *and* CONTEMPLATION.

WE have now done with the Subſtance of our Diſcourſe; which is comprehended in theſe three Propoſitions:

I. *After the Conflagration of this World, there will be new Heavens and a new Earth, and that Earth will be inhabited.*

II. *That*

II. *That there is an happy millennial-State, or a future Kingdom of Chriſt and his Saints, propheſied of and promis'd in the Old and New Teſtament; and receiv'd by the Primitive Church, as a Chriſtian and Catholick Doctrine.*

III. *That this bleſſed millennial-State, according as it is deſcrib'd in Scripture, cannot take place in the preſent Earth, nor under the preſent Conſtitution of Nature, and Providence; But is to be celebrated in the new Heavens and new Earth, after the Conflagration.*

Theſe three Propoſitions ſupport this Work, and if any of them be broken, I confeſs my Deſign is broken, and this Treatiſe is of no Effect: But what remains to be ſpoken to in theſe laſt Chapters, is more circumſtantial or modal; and an Error or Miſtake in ſuch Things, does not wound any vital Part of the Argument. You muſt not therefore lay aſide your Severity and rigorous Cenſures; we are very happy, if, in this Life, we can attain to the Subſtance of Truth; and make rational Conjectures concerning Modes and Circumſtances, where every one hath Right to offer his Senſe, with Modeſty and Submiſſion. Revelations made to us from Heaven in this preſent State, are often incompleat, and do not tell us all; as if it was on purpoſe to ſet our Thoughts a-work to ſupply the reſt; which we may lawfully do, provided it be according to the Analogy of Scripture and Reaſon.

To

To proceed therefore; we ſuppoſe, as you ſee, the *new Heavens* and the *new Earth* to be the Seat of the *Millennium*, and that new Creation to be *Paradiſiacal:* Its Inhabitants alſo to be righteous Perſons, the Saints of the moſt High. And ſeeing the ordinary Employments of our preſent Life will then be needleſs and ſuperſeded, as Military-Affairs, Sea-Affairs, moſt Trades and Manufactures, Law, Phyſick, and the laborious Part of Agriculture: it may be wonder'd, how this happy People will beſtow their Time; what Entertainment they will find in a State of ſo much Eaſe, and ſo little Action. To this one might anſwer in ſhort, by another Queſtion, *How* would they have entertain'd themſelves in Paradiſe, if Man had continued in Innocency? This is a Revolution of the ſame State, and therefore they may paſs Time as well now as they could have done then. But to anſwer more particularly, beſides all innocent Diverſions, ingenuous Converſations, and Entertainments of Friendſhip, the greateſt Part of their Time will be ſpent in *Devotion*, and *Contemplation*. O happy Employment, and next to that of Heaven it ſelf! What do the Saints Above, but ſing Praiſes unto God, and contemplate his Perfections! And how mean and deſpicable, for the moſt part, are the Employments of this preſent Life, if compar'd with thoſe intellectual Actions! If Mankind was divided into ten Parts, nine of thoſe ten employ their Time to get Bread to their Belly, and Cloaths to their Back; and what Impertinences are theſe to a reaſonable Soul, if ſhe was free from the Clog of a mortal Body, or if that could be provided for, without Trouble or Loſs of Time? Corporeal Labour is

from

from Need and Neceſſity, but intellectual Exerciſes are Matter of Choice, that pleaſe and perfect at the ſame Time.

Devotion warms and opens the Soul, and diſpoſes it to receive divine Influences. It ſometimes raiſes the Mind into an heavenly Ecſtaſy, and fills it with a Joy that is not to be expreſs'd. When it is pure, it leaves a ſtrong Impreſſion upon the Heart, of Love to God; and inſpires us with a Contempt of this World, having taſted the Pleaſures of the World to come. In the State which we ſpeak of, ſeeing the *Tabernacle of God will be with Men*, *Apoc.* xxi. 3. we may reaſonably ſuppoſe that there will be greater Effuſions and Irradiations of the Holy Spirit, than we have or can expect in this Region of Darkneſs; and conſequently, all the Strength and Comfort that can ariſe from private Devotion.

And as to their publick Devotions, all Beauties of Holineſs, all Perfection of divine Worſhip, will ſhine in their Aſſemblies. Whatſoever *David* ſays of *Sion* and *Jeruſalem*, *Pſal.* lxxxiv. are but Shadow of this *New Jeruſalem*, and of the Glory that will be in thoſe Solemnitities, *Pſal.* lxxxvii. Imagine what a Congregation will be there of Patriarchs, Prophets, Apoſtles, Chriſtian Martyrs, and Saints of the firſt Rank, throughout all Ages; And theſe all known to one another by their Names and Hiſtory. This very meeting together of ſuch Perſons, muſt needs create a Joy unſpeakable: But when they unite in their Praiſes to God and to the Lamb, with pure Hearts full of divine Love; when they ſing their Hallelujahs to him that ſits upon the Throne, that hath waſh'd them in his Blood, and redeem'd them out of every Kingdom,

Kingdom, and Tongue, and People, and Nation: When, with their Palms in their Hands, they triumph over Sin and Death, and Hell, and all the Powers of Darkneſs; can there be any thing, on this ſide Heaven, and a Choir of Angels, more glorious or more joyful.

But why did I except Angels? Why may not they be thought to be preſent at theſe Aſſemblies? In a Society of Saints and purified Spirits, why ſhould we think their Converſe impoſſible? In the Golden Age, the Gods were always repreſented, as having freer Intercourſe with Men; and before the Flood, we may reaſonably believe it ſo. I cannot think, *Enoch* was tranſlated into Heaven without any Converſe with its Inhabitants before he went thither: And ſeeing the Angels vouchſafed often, in former Ages, to viſit the Patriarchs upon Earth, we may with Reaſon judge, that they will much more converſe with the ſame Patriarchs and holy Prophets, now they are riſen from the Dead, and cleans'd from their Sins, and ſeated in the *New Jeruſalem*. I cannot but call to mind, upon this Occaſion, that Repreſentation which St. *Paul* makes to us, of a glorious State and a glorious Aſſembly, too high for this preſent Earth: 'Tis (*Heb.* xii. 22, *&c.*) in theſe Words: *But you are come unto Mount* Sion, *and unto the City of the living God, the heavenly* Jeruſalem, *and to an innumerable Company of Angels; to the general Aſſembly and Church of the Firſt-born, which are written in Heaven; and to God the Judge of all, and to the Spirits of juſt Men made perfect.* This, I know, ſeveral apply to the Times and State of the Goſpel, in Oppoſition to that of the Law; and it is introduc'd in that manner; but here are ſe-

veral Expreſſions too high for any preſent State of Things; they muſt reſpect a future State either of Heaven, or of the Millennial Kingdom of Chriſt: And to the latter of theſe Expreſſions agree, and have a peculiar Fitneſs and Applicability to it. And what follows in the Context, ver. 26, 27, 28. *About ſhaking the Heavens and the Earth once more*; removing the former Scenes, and bringing on a new Kingdom that cannot be ſhaken: All this, I ſay, anſwers to the Kingdom of Chriſt, which is to be eſtabliſh'd in the new Heavens and new Earth.

But to proceed in their publick Devotions; Suppoſe this auguſt Aſſembly, inflam'd with all divine Paſſions, met together to celebrate the Name of God, with Angels intermixt, to bear a Part in this holy Exerciſe: And let this Concourſe be, not in any Temple made with Hands, but under the great Roof Heaven, (the true Temple of the moſt High) ſo as all the Air may be fill'd with the chearful Harmony of their Hymns and Hallelujahs: Then in the Height of their Devotion, as they ſing Praiſes to the Lamb, and to him that ſits upon the Throne, ſuppoſe the Heavens to open, and the Son of God to appear in his Glory, *Apoc.* v. 11. with thouſands and ten thouſands of Angels round about him; that their Eyes may ſee him, who, for their Sakes was crucified upon Earth, now encircled with Light and Majeſty. This will raiſe them into as great Tranſports as human Nature can bear: They will wiſh to be diſſolv'd, they will ſtrive to fly up to him in the Clouds, or to breathe out their Souls in repeated Doxologies of *Bleſſing*, Ch. v. 13. *and Honour, and Glory, and Power, to him that ſits upon the Throne, and to the Lamb, for ever and ever.*

But

But we cannot live always in the Flame of Devotion; the Weakneſs of our Nature will not ſuffer us to continue long under ſuch ſtrong Paſſions, and ſuch Intenſeneſs of Mind. The Queſtion is therefore, What will be the ordinary Employment of that Life? How will they entertain their Thoughts, or ſpend their Time? For we ſuppoſe they will not have that Multitude of frivolous Buſineſs that we have now; about our Bodies, about our Children; in Trades and Mechanicks; in Traffick and Navigation; or Wars by Sea or Land. Theſe Things being ſwept away wholly, or in a great Meaſure, what will come in their Place? How will they find Work or Entertainment for a long Life? If we conſider, who they are that will have a Part in this firſt Reſurrection, and be Inhabitants of that World that is to come, we may eaſily believe that the moſt conſtant Employment of their Life will be CONTEMPLATION. Not that I exclude any innocent Diverſions, as I ſaid before; the Entertainments of Friendſhip, or ingenuous Converſation; but the great Buſineſs and Deſign of that Life is Contemplation, as preparatory to Heaven and eternal Glory. *Ut paulatim aſſueſcant capere Deum*, *L.* 5. c. 32. as *Irenæus* ſays, that they may, by Degrees, enlarge their Capacities, fit and *accuſtom themſelves to receive God.* Or, as he ſays in another Place, *That they may become capable of the Glory of the Father*; that is, capable of bearing the Glory and Preſence of God; capable of the higheſt Enjoyment of him, which is uſually call'd the *Beatifical Viſion*; and is the Condition of the Bleſſed in Heaven.

It cannot be deny'd, that in ſuch a Millennial State, where we ſhall be freed from all the In-

cumbrances of this Life, and provided of better Bodies and greater Light of Mind: It cannot be doubted, I ſay, but that we ſhall then be in a Diſpoſition to make greater Proficiency in the Knowledge of all Things, divine and intellectual; and conſequently of making happy Preparations for our entering upon a further State of Glory: For there is nothing certainly does more prepare the Mind of Man for the higheſt Perfections, than Contemplation, with that Devotion which naturally flows from it, as Heat follows Light. And this Contemplation hath always a greater or leſs Effect upon the Mind according to the Perfection of its Object; ſo as the Contemplation of the divine Nature is, of all others, the moſt perfective in it ſelf, and to us, according to our Capacities and Degree of Abſtraction. An *immenſe Being* does ſtrangely fill the Soul; and Omnipotency, Omniſciency, and infinite Goodneſs, do enlarge and dilate the Spirit, while it fixtly looks upon them. They raiſe ſtrong Paſſions of Love and Admiration, which melt our Nature, and transform it into the Mould and Image of that which we contemplate. What the Scripture ſays of our *Transformation* into the divine Likeneſs; what St. *John* and the *Platoniſts* ſay of our *Union* with God; and whatever is not Cant in the *myſtical Theology*, when they tell us of being deified; all this muſt ſpring from theſe Sources of Devotion and Contemplation: They will change and raiſe us from Perfection to Perfection, as from Glory to Glory, into a greater Similitude and nearer Station to the divine Nature.

The Contemplation of God and his Works comprehends all Things; for the one makes the uncreated

uncreated World, and the other the created: And as the divine Eſſence and Attributes are the greateſt Objects that the Mind of Man can ſet before itſelf; ſo next to that are the Effects and Emanations of the Divinity, or the Works of the divine Goodneſs, Wiſdom and Power in the created World. This hath a vaſt Extent and Variety, and would be ſufficient to entertain their Time, in that happy State, much longer than a thouſand Years; as you will eaſily grant, if you allow me but to point at the ſeveral Heads of thoſe Speculations.

The Contemplation of the *created World* divides it ſelf into three Parts; that of the *intellectual* World; that of the *corporeal*; and the Government and Adminiſtration of both, which is uſually call'd *Providence*. Theſe three, drawn into one Thought, with the Reaſons and Proportions that reſult from them, compoſe that GRAND IDEA, which is the Treaſury and Comprehenſion of all Knowledge; whereof we have ſpoken more largely in the laſt Chapter of the ſecond Book of this *Theory*, under the Name of the *Mundane Idea*. But at preſent we ſhall only mention ſuch Particulars, as may be thought proper Subjects for the Meditations and Enquiries of thoſe who ſhall enjoy that happy State which we now treat of.

As to the intellectual World, excepting our own Souls, we know little, in this Region of Darkneſs where we are at preſent, more than bare Names: We hear of Angels and Archangels, of Cherubins and Seraphins, of Principalities and Powers, and Thrones, and Dominions: We hear the Sound of theſe Words with Admiration, but we know little of their Natures: wherein their general Notion, and wherein their Diſtinction conſiſts; what pe-

culiar Excellencies they have, what Offices and Employments, of all this we are ignorant; only in general, we cannot but ſuppoſe that there are more Orders and Degrees of intellectual Beings, betwixt us and the Almighty, than there are Kinds or Species of living Creatures upon the Face of the Earth; betwixt Man their Lord and Maſter, and the leaſt Worm that creeps upon the Ground; nay, than there are Stars in Heaven, or Sands upon the Sea-ſhore. For there is an infinite Diſtance and Interval betwixt us and God Almighty, and all this is fill'd with created Beings of different Degrees of Perfection, ſtill approaching nearer and nearer to their Maker. And when this inviſible World ſhall be open'd to us, when the Curtain is drawn, and the Celeſtial Hierarchy ſet in order before our Eyes, we ſhall deſpiſe our ſelves, and all the petty Glories of a mortal Life, as the Dirt under our Feet.

As to the corporeal Univerſe, we have ſome Share already in the Contemplation and Knowledge of that; though little in Compariſon of what will be then diſcover'd. The Doctrine of the Heavens, fixed Stars, Planets and Comets, both as to their Matter, Motion and Form, will be then clearly demonſtrated; and what are Myſteries to us now, will become Matter of ordinary Converſation: We ſhall be better acquainted with our neighbouring Worlds, and make new Diſcoveries as to the State of their Affairs. The Sun eſpecially, the great Monarch of the planetary Worlds; whoſe Dominion reaches from Pole to Pole, and the Greatneſs of his Kingdom is under the whole Heaven: Who ſends his bright Meſſengers every Day through all the Regions of his vaſt Empire;

throwing his Beams of Light round about him, ſwifter and farther than a Thought can follow: This noble Creature, I ſay, will make a good part of their Study in the ſucceeding World. *Eudoxus*, the Philoſopher, wiſh'd he might die like *Phaeton*, in approaching too near to the Sun, provided he could fly ſo near it, and endure it ſo long, till he had diſcover'd its Beauty and Perfection. Who can blame his Curioſity? Who would not venture far to ſee the Court of ſo great a Prince, who hath more Worlds under his Command than the Emperors of the Earth have Provinces or Principalities? Neither does he make his Subjects Slaves to his Pleaſures, or Tributaries to ſerve and ſupply his Wants: On the contrary, they live upon him, he nouriſhes and preſerves them; gives them Fruits every Year, Corn, and Wine, and all the Comforts of Life: This glorious Body, which now we can only gaze upon and admire, will be then better underſtood. A Maſs of Light and Flame, and ethereal Matter, ten thouſand times bigger than this Earth; enlightning and enlivening an Orb that exceeds the Bulk of our Globe, as much as that does the leaſt Sand upon the Sea-ſhore, may reaſonably be preſum'd to have ſome great Being at the Centre of it: but what that is, we muſt leave to the Enquiries of another Life.

The *Theory of the Earth* will be a common Leſſon there; carried through all its Viciſſitudes and Periods from firſt to laſt, till its entire Revolution be accompliſh'd. I told you in the Preface, the *Revolution of the World* was one of the greateſt Speculations that we are capable of in this Life; and this little World where we are, will be the firſt and eaſieſt Inſtance of it, ſeeing we have

Records, Hiſtorical, or Prophetical, that reach from the Chaos to the End of the new Heavens and new Earth; which courſe of Time makes up the greateſt Part of the Circle or Revolution. And as what was before the Chaos, was but, in my Opinion, the firſt Remove from a fixed Star, ſo what is after the Thouſand Years Renovation, is but the laſt Step to it again.

The *Theory of human Nature* is alſo an uſeful and neceſſary Speculation, and will be carried on to Perfection in that State. Having fix'd the true Diſtinction betwixt Matter and Spirit, betwixt the Soul and the Body, and the true Nature and Laws of their Union, the original Contract, and the Terms ratified by Providence at their firſt Conjunction, it will not be hard to diſcover the Springs of Action and Paſſion; how the Thoughts of our Mind, and the Motions of our Body, act in dependance one upon another. What are the primary Differences of Genius's and Complexions, and how our Intellectuals or Morals depend upon them? What is the Root of Fatality, and how far it extends? By theſe Lights they will ſee into their own and every Man's Breaſt, and trace the Foot-ſteps of the divine Wiſdom in that ſtrange Compoſition of Soul and Body.

This indeed is a mix'd Speculation, as moſt others are, and takes in ſomething of both Worlds, intellectual and corporeal; and may alſo belong in part to the third Head we mention'd, *Providence:* But there is no need of diſtinguiſhing theſe Heads ſo nicely, provided we take in, under ſome or other of them, what may be thought beſt to deſerve our Knowledge now, or

in

in another World. As to *Providence*, what we intend chiefly by it here, is the general Oeconomy of our Religion, and what is reveal'd to us in Scripture, concerning God, Angels, and Mankind. Theſe Revelations, as moſt in ſacred Writ, are ſhort and incompleat; as being deſign'd for Practice more than for Speculation, or to awaken and excite our Thoughts rather than to ſatisfy them. Accordingly, we read in Scripture of a Triune Deity; of God made Fleſh in the Womb of a Virgin; barbarouſly crucified by the *Jews*; deſcencing into Hell; riſing again from the Dead; viſibly aſcending into Heaven; and ſitting at the Right Hand of God the Father, above Angels and Archangels. Theſe great Things are imperfectly revealed to us in this Life; which we are to believe ſo far as they are revealed, in hopes theſe Myſteries will be made more intelligible in that happy State to come, where Prophets, Apoſtles and Angels, will meet in Converſation together.

In like manner, how little is it we underſtand concerning the *Holy Ghoſt?* that he deſcended like a *Dove* upon our Saviour, *Mat.* iii. 16. Like cloven Tongues of Fire upon the Apoſtles, the Place being fill'd with a ruſhing mighty Wind, *Acts* ii. That he over-ſhadow'd the bleſſed Virgin, and begot the Holy Infant, *Matth.* i. 18. That he made the Apoſtles ſpeak all ſorts of Tongues and Languages *ex tempore*, and pour'd out ſtrange Virtues and miraculous Gifts upon the Primitive Chriſtians, *Luke* i. 35. Theſe Things we know as bare Matter of Fact, but the Method of theſe Operations we do not at all underſtand. Who can tell us now, what that is which

we

we call INSPIRATION? What Change is wrought in the Brain, and what in the Soul, and how the Effect follows? Who will give us the juſt Definition of a *Miracle?* What the proximate Agent is above Man, and whether they are all from the ſame Power? How the Manner and Proceſs of thoſe miraculous Changes in Matter may be conceiv'd? Theſe Things we ſee darkly, and hope they will be ſet in a clearer Light, and the Doctrines of our Religion more fully expounded to us, in that future World. For as ſeveral Things obſcurely expreſs'd in the Old Teſtament, are more clearly reveal'd in the New; ſo the ſame Myſteries, in a ſucceeding State, may ſtill receive a farther Explication.

The Hiſtory of the Angels, good or bad, makes another Part of this providential Syſtem. Chriſtian Religion gives us ſome Notices of both Kinds, but very imperfect; what Intereſt the good Angels have in the Government of the World, and in ordering the Affairs of this Earth and Mankind? What Subjection they have to our Saviour? And what Part in his Miniſtry? Whether they are Guardians to particular Perſons, to Kingdoms, to Empires? All that we know at preſent, concerning theſe Things, is but conjectural. And as to the bad Angels, who will give us an Account of their Fall, and of their former Condition? I had rather know the Hiſtory of *Lucifer*, than of all the *Babylonian* and *Perſian* Kings; nay, than of all the Kings of the Earth. What the Birth-right was of that mighty Prince? What his Dominions? Where his Imperial Court and Reſidence? How he was depos'd? For what Crime, and by what Power? How he ſtill wages War

War againſt Heaven, in his Exile? What Confederates he hath? What is his Power over Mankind, and how limited? What Change or Damage he ſuffer'd by the Coming of Chriſt, and how it alter'd the Poſture of his Affairs? Where he will be impriſon'd in the *Millennium*; and what will be his laſt Fate and final Doom? whether he may ever hope for a Revolution or Reſtauration? Theſe Things lie hid in the ſecret Records of Providence, which then, I hope, will be open'd to us.

With the Revolution of *Worlds*, we mention'd before the Revolution of *Souls*; which is another great Circle of Providence, to be ſtudied hereafter: We know little here, either of the Preexiſtence or Poſt-exiſtence of our Souls. We know not what they will be, till the loud Trump awakes us, and calls us again into the corporeal World. Who knows how many Turns he ſhall take upon this Stage of the Earth, and how many Trials he ſhall have, before his Doom will be finally concluded? Who knows where, or what, is the State of Hell? Where the Souls of the Wicked are ſaid to be for ever? What is the true State of Heaven? What our celeſtial Bodies; and, what that ſovereign Happineſs that is called the *beatifical Viſion?* Our Knowledge and Conceptions of theſe Things are, at preſent, very general and ſuperficial; but in the future Kingdom of Chriſt, which is introductory to Heaven itſelf, theſe Imperfections, in a great meaſure, will be done away; and ſuch Preparations wrought, both in the Will and Underſtanding, as may fit us for the Life of Angels, and the Enjoyment of God in eternal Glory.

Thus

Thus you ſee in general, what will be the Employment of the Saints in the bleſſed *Millennium*: And tho' they have few of the trifling Buſineſſes of this Life, they will not want the beſt and nobleſt of Diverſions. 'Tis an happy Thing when a Man's Pleaſure is alſo his Perfection; for moſt Men's Pleaſures are ſuch as debaſe their Nature. We commonly gratify our lower Faculties, our Paſſions, and our Appetites; and theſe do not improve, but depreſs the Mind; and beſides they are ſo groſs, that the fineſt Tempers are ſurfeited in a little Time. There is no laſting Pleaſure but *Contemplation*; all others grow flat and inſipid upon frequent Uſe; and when a Man hath run thorow a Set of Vanities, in the Declenſion of his Age he knows not what to do with himſelf, if he cannot Think; he ſaunters about, from one dull Buſineſs to another to wear out Time; and hath no Reaſon to value Life, but becauſe he is afraid of Death: But Contemplation is a continual Spring of freſh Pleaſures. Truth is inexhauſted, and when once you are in the right Way, the farther you go, the greater Diſcoveries you make, and with the greater Joy. We are ſometimes highly pleaſed, and even tranſported, with little Inventions in Mathematicks, or Mechanicks, or natural Philoſophy; all theſe Things will make part of their Diverſion and Entertainment in that State, all the Doctrine of Sounds and Harmony, of Light, Colours, and Perſpective, will be known in Perfection: But theſe I call Diverſions, in compariſon of their higher and more ſerious Speculations, which will be the Buſineſs and Happineſs of that Life.

Do but imagine, that they will have the Scheme of all human Affairs lying before them, from the Chaos

Chaos to the laſt Period; the univerſal Hiſtory and Order of Times; the whole Oeconomy of the Chriſtian Religion, and of all the Religions in the World; the Plan of the Undertaking of the Meſſiah, with all other Parts and Ingredients of the Providence of this Earth: Do but imagine this, I ſay, and you will eaſily allow, that when they contemplate the Beauty, Wiſdom and Goodneſs of the whole Deſign, it muſt needs raiſe great and nobler Paſſions, and a far richer Joy than either the Pleaſures or Speculations of this Life can excite in us; and this being the laſt Act and Cloſe of all human Affairs, it ought to be the more exquiſite and elaborate, that it may crown the Work, ſatisfy the Spectators, and end in a general Applauſe; the whole Theatre reſounding with the Praiſes of the great Dramatiſt, and the wonderful Art and Order of the Compoſition.

Chap. X.

Objections againſt the Millennium, anſwer'd. With ſome Conjectures concerning the State of Things after the Millennium; and what will be the final Conſummation of this World.

YOU ſee how Nature and Providence have conſpir'd to make the *Millennium* as happy a State, as any terreſtrial State can be: For, beſides Health and Plenty, Peace, Truth, and Righteouſneſs will flouriſh there, and all the Evils of this Life ſtand excluded. There will be no ambitious Princes, ſtudying Miſchief one againſt another, or contriving Methods to bring their own Subjects into Slavery; no mercenary Stateſmen to

aſſiſt

aſſiſt and intrigue with them, no Oppreſſion from the Powerful, no Snares or Traps laid for the Innocent, no treacherous Friends, no malicious Enemies, no Knaves, Cheats, Hypocrites; the Vermin of this Earth, that ſwarm every where. There will be nothing but Truth, Candor, Sincerity and Ingenuity; as in a Society or Commonwealth of Saints and Philoſophers: In a Word, 'twill be *Paradiſe reſtor'd*, both as to Innocency of Temper, and the Beauties of Nature.

I believe you will be apt to ſay, if this be not true, 'tis Pity but it ſhould be true: For 'tis a very deſirable State, where all good People would find themſelves mightily at Eaſe. What is it that hinders it then? It muſt be ſome ill *Genius*; for Nature tends to ſuch a Renovation, as we ſuppoſe; and Scripture ſpeaks loudly of an happy State to be ſome Time or other on this ſide Heaven: And what is there, pray, in this preſent World, Natural and Moral, if I may aſk with Reverence, that could make it worth the while for God to create it, if it never was better, nor ever will be better? Is there not more Miſery than Happineſs? Is there not more Vice than Virtue in this World? As if it had been made by a *Manichean* God. The Earth barren, the Heavens inconſtant; Men wicked, and God offended: This is the Poſture of our Affairs, ſuch hath our World been hitherto, with Wars and Bloodſhed, Sickneſs and Diſeaſes, Poverty, Servitude and perpetual Drudgery for the Neceſſaries of a mortal Life. We may therefore reaſonably hope, from a God infinitely good and powerful, for better Times and a better State, before the laſt Period and Conſummation of all Things.

But

But it will be objected, it may be, that, according to Scripture, the Vices and Wickedneſs of Men will continue to the End of the World; and ſo there will be no room for ſuch an happy State, as we hope for, *Luke* xviii. 8. Our Saviour ſays, *When the Son of Man cometh, ſhall he find Faith upon the Earth?* They ſhall *eat and drink and play*, as before the Deſtruction of the *old World*, or of *Sodom*, (Luke xvii. 26, *&c.*) and the Wickedneſs of thoſe Men, you know, continued to the laſt. This Objection may pinch thoſe that ſuppoſe the Millennium to be in the preſent Earth, and a Thouſand Years before the Coming of our Saviour; for his Words ſeem to imply that the World will be in a State of Wickedneſs even till his Coming. Accordingly Antichriſt, or the *Man of Sin*, is not ſaid to be deſtroy'd till the Coming of our Saviour, 2 *Theſſ.* ii. 8. and till he be deſtroyed, we cannot hope for a Millennium. Laſtly, The Coming of our Saviour is always repreſented in Scripture as ſudden, ſurpriſing, and unexpected; as *Lightning* breaking ſuddenly out of the Clouds, (*Luke* xvii. 24. and Ch. xxi. 34, 35.) or as a *Thief in the Night*, 1 Theſſ. v. 2, 3, 4. 2 *Pet.* iii. 10. *Apoc.* xvi. 15. But if there be ſuch a Forerunner of it as the millennial State, whoſe Bounds we know, according as that expires and draws to an End, Men will be certainly advertis'd of the approaching of our Saviour: But this Objection, as I told you, does not affect our Hypotheſis, for we ſuppoſe the Millennium will not be till after the Coming of our Saviour, and the Conflagration. And alſo that his Coming will be ſudden and ſurpriſing; and that Antichriſt will continue in being, though not

not in the ſame degree of Power, till that Time: So that they that place the Millennium in the preſent Earth, are chiefly concern'd to anſwer this firſt Objection.

But you will object, it may be, in the ſecond Place, that this Millennium, whereſoever it is, would degenerate at length into Senſuality, and a *Mahometan Paradiſe*: For where there are earthly Pleaſures and earthly Appetites, they will not be kept always in order without any Exceſs or Luxuriancy; eſpecially as to the Senſes to Touch and Taſte. I am apt to think this is true, if the Soul have no more Power over the Body than ſhe hath at preſent, and our Senſes, Paſſions, and Appetites be as ſtrong as they are now: But according to our Explication of the Millennium, we have great Reaſon to hope, that the Soul will have a greater Dominion over the Reſurrection-Body, than ſhe hath over this; and you know we ſuppoſe that none will truly inherit the Millennium, but thoſe that riſe from the Dead: Nor do we admit any Propagation there, nor the Trouble or Weakneſs of Infants. But that all riſe in a perfect Age, and never die; being tranſlated, at the final Judgment, to meet our Saviour in the Clouds, and to be with him for ever: Thus we eaſily avoid the Force of this Objection. But thoſe that place the Millennium in this Life, and to be enjoy'd in theſe Bodies, muſt find out ſome new Preſervatives againſt Vice, otherwiſe they will be continually ſubject to Degeneracy.

Another Objection may be taken from the perſonal Reign of Chriſt upon Earth, which is a Thing incongruous, and yet aſſerted by many modern Millennaries; that Chriſt ſhould leave that Right-

Right-Hand of his Father, to come and paſs a thouſand Years here below, living upon Earth in an heavenly Body: This, I confeſs, is a thing I never could digeſt, and therefore I am not concern'd in this Objection; not thinking it neceſſary that Chriſt ſhould be perſonally preſent and reſident upon Earth in the Millennium. I am apt to believe that there will be then a celeſtial Preſence of Chriſt, or a *Shekinah*, as we noted before; as the Sun is preſent to the Earth, yet never leaves its Place in the Firmament; ſo Chriſt may be viſibly conſpicuous in his heavenly Throne, as he was to St. *Stephen*, *Acts* vii. 55, 56, and yet never leave the Right-Hand of his Father. And this would be a more glorious and illuſtrious Preſence, than if he ſhould deſcend, and converſe amongſt Men in a perſonal Shape: But theſe things not being diſtinctly reveal'd to us, we ought not to determine any thing concerning them, but with Modeſty and Submiſſion.

We have thus far pretty well eſcap'd, and kept ourſelves out of the Reach of the ordinary Objections againſt the Millennium: But there remains one, concerning a *double Reſurrection*, which muſt fall upon every Hypotheſis, and 'tis this. The Scripture, they ſay, ſpeaks but of one Reſurrection; whereas the Doctrine of the Millennium ſuppoſes two; one at the Beginning of the Millennium, for the Martyrs, and thoſe that enjoy that happy State, and the other at the End of it; which is univerſal and final, in the laſt Day of Judgment. 'Tis true, Scripture generally ſpeaks of the Reſurrection in groſs; without diſtinguiſhing firſt and ſecond; and ſo it ſpeaks of the *Coming* of our Saviour, without Diſtinction

of firſt or ſecond? yet it does not follow from that, that there is but one coming of our Saviour, ſo neither that there is but one Reſurrection. And ſeeing there is one Place of Scripture that ſpeaks diſtinctly of two Reſurrections, namely the xx^th *chap.* of the *Apocalypſe*, that is to us a ſufficient Warrant for aſſerting two; as there are ſome Things in one Evangeliſt that are not in another, yet we think them authentick if they be but in one: There are alſo ſome things in *Daniel*, concerning the *Meſſiah*, and concerning the *Reſurrection*, that are not in the reſt of the Prophets; yet we look upon his ſingle Teſtimony as good Authority. St. *John* wrote the laſt of all the Apoſtles, and as the whole Series of his Prophecies is new, reaching through the latter Times to the Conſummation of all Things; ſo we cannot wonder if he had ſomething more particular reveal'd to him concerning the Reſurrection: That which was ſpoken of before in general, being diſtinguiſh'd now into *firſt* and *ſecond*, or particular and univerſal, in this laſt Prophet. *See Mr.* Mede. Some think St. *Paul* means no leſs, when he makes an *Order* in the Reſurrection; ſome riſing ſooner, ſome later, 1 *Cor.* xv. 23, 24. 1 *Theſſ.* iv. 14, 15, *&c.* but whether that be ſo or no, St. *John* might have a more diſtinct Revelation concerning it, than St. *Paul* had, or any one before him.

After theſe Objections, a great many Queries and Difficulties might be propos'd relating to the Millennium: But that's no more than what is found in all other Matters, remote from our Knowledge. Who can anſwer all the Queries that may be made concerning *Heaven*, or *Hell*,

or

or *Paradiſe*? When we know a Thing as to the Subſtance, we are not to let go our Hold, tho' there remain ſome Difficulties unreſolv'd? otherwiſe we ſhould be eternally ſceptical in moſt Matters of Knowledge. Therefore, tho' we cannot, for Example, give a full Account of the Diſtinction of Habitations and Inhabitants in the *future Earth*; or, of the Order of the *firſt Reſurrection*, whether it be perform'd by degrees and ſucceſſively, or all the Inhabitants of the *new Jeruſalem* riſe at once, and continue throughout the whole Millennium: I ſay, tho' we cannot give a diſtinct Account of theſe, or ſuch like Particulars, we ought not therefore to deny or doubt whether there will be a *new Earth*, or a *firſt Reſurrection*. For the Revelation goes clearly ſo far, and the Obſcurity is only in the Conſequences and Dependences of it; which Providence thought fit, without farther Light, to leave to our Search and Diſquiſition.

Scripture mentions one Thing, at the End of the Millennium, which is a common Difficulty to all; and every one muſt contribute their beſt Thoughts and Conjectures towards the Solution of it: 'Tis the ſtrange Doctrine of *Gog* and *Magog*, *Apoc.* xx. 8, 9. which are to riſe up in Rebellion againſt the Saints, and beſiege the holy City, and the holy Camp: And this is to be upon the Expiration of the thouſand Years, when Satan is looſen'd; for no ſooner will his Chains be knock'd off, but he will put himſelf at the Head of this Army of Giants, or Sons of the Earth, and attack Heaven, and the Saints of the moſt High: But with ill Succeſs, for there will come down Fire and Lightning from Heaven, and conſume

them. This, methinks, hath a great Affinity with the Hiſtory of the Giants, rebelling and aſſaulting Heaven, and ſtruck down by Thunder-Bolts: But that of ſetting Mountains upon Mountains, or toſſing them into the Sky, that's the poetical Part, and we muſt not expect to find it in the Prophecy. The Poets told their Fable, as of a Thing paſt, and ſo it was a Fable; but the Prophets ſpeak of it as of a Thing to come, and ſo it will be a Reality: But how and in what Senſe it is to be underſtood and explain'd, every one has the Liberty to make the beſt Judgment he can.

Ezekiel mentions *Gog* and *Magog*, *ch.* xxxviii. and xxxix. which I take to be only Types and Shadows of theſe which we are now ſpeaking of, and not yet exemplify'd, no more than his Temple. And ſeeing this People is to be at the End of the *Millennium*, and in the ſame Earth with it, we muſt, according to our Hypotheſis, plant them in the future Earth, and therefore all former Conjectures about the *Turks*, or *Scythians*, or other *Barbarians*, are out of Doors with us, ſeeing the Scene of this Action does not lie in the preſent Earth: They are alſo repreſented by the Prophet, as a People diſtinct and ſeparate from the Saints, not in their Manners only, but alſo in their Seats and Habitations; for (*Apoc.* xx. 8, 9.) they are ſaid to come up from the four Corners of the Earth, upon the Breadth of the Earth, and there to beſiege the *Camp of the Saints and the beloved City*: This makes it ſeem probable to me, that there will be a double Race of Mankind in that *future Earth*; very different one from another, both as to their Temper and Diſpoſition, and as to their Origin: The one born from Heaven, Sons

of

of God, and of the Reſurrection, who are the true Saints and Heirs of the *Millennium*. The other born of the Earth, Sons of the Earth, generated from the Slime of the Ground, and the Heat of the Sun, as brute Creatures were at firſt: This ſecond Progeny, or Generation of Men in the future Earth, I underſtand to be ſignified by the Prophet under theſe borrowed or feigned Names of *Gog* and *Magog*: And this Earth-born Race, increaſing and multiplying after the Manner of Men, by carnal Propagation, after a thouſand Years, grew numerous, as the Sand by the Sea; and thereupon made an Irruption or Inundation upon the Face of the Earth, and upon the Habitations of the Saints; as the barbarous Nations did formerly upon Chriſtendom; or as the Giants are ſaid to have made War againſt the Gods: But they were ſoon confounded in their impious and ſacrilegious Deſign, being ſtruck and conſum'd by Fire from Heaven.

Some will think, it may be, that there was ſuch a double Race of Mankind in the firſt World alſo: *The Sons of* Adam, *and the Sons of God*; becauſe it is ſaid, *Gen.* iv. *When Men began to multiply upon the Face of the Earth*, that *the* SONS OF GOD SAW the DAUGHTERS OF MEN, *that they were fair, and they took them Wives of all that they lik'd.* And it is added preſently, *ver.* 4. *There were Giants in the Earth in thoſe Days; and alſo after that, when the Sons of God came in unto the Daughters of Men, and they bare Children to them; the ſame became mighty Men, which were of old, Men of Renown.* Here ſeem to be two or three Orders or Races in this Ante-diluvian World. *The Sons of God; the Sons and Daughters of Adam;*

and a third Sort ariſing from the Mixture and Copulation of theſe, which are called *Mighty Men of old*, or Heroes. Beſides, here are Giants mention'd, and to which they are to be reduc'd, it does not certainly appear.

This Mixture of theſe two Races, whatſoever they were, gave, it ſeems, ſo great Offence to God, that he deſtroy'd that World upon it, in a Deluge of Water. It hath been Matter of great Difficulty to determine, who theſe *Sons of God* were, that fell in Love with and married the Daughters of Men. There are two Conjectures that prevail moſt; one, that they were Angels: and another, that they were of the Poſterity of *Seth*, and diſtinguiſhed from the reſt, by their Piety, and the Worſhip of the true God; ſo that it was a great Crime for them to mingle with the reſt of Mankind, who are ſuppos'd to have been Idolaters: Neither of theſe Opinions is to me ſatisfactory. For as to Angels, good Angels neither *marry, nor are given in Marriage*, *Mat.* xxii. 30. and bad Angels are not called the *Sons of God*. Beſides, if Angels were capable of thoſe mean Pleaſures, we ought in Reaſon to ſuppoſe, that there are Female Angels, as well as Male; for ſurely thoſe Capacities are not in vain through a whole *Species* of Beings. And if there be Female Angels, we cannot imagine, but that they muſt be of a far more charming Beauty than the dowdy Daughters of Men. Then as to the Line of *Seth*, it does not appear that there was any ſuch Diſtinction of Idolaters and true Worſhippers before the Flood, or that there were any ſuch Thing as Idolatry at that Time, nor for ſome Ages after. Beſides, it is not ſaid, that the Sons of God fell in

in Love with the Daughters of *Cain*, or of any degenerate Race, but with the Daughters of *Adam*; which may be the Daughters of *Seth*, as well as of any other: Theſe Conjectures therefore ſeem to be ſhallow and ill-grounded. But what the Diſtinction was of thoſe two Orders, remains yet very uncertain.

St. *Paul* to the *Galatians*, (*chap.* iv. 21, 22, &c.) makes a Diſtinction alſo of a double Progeny; that of *Sarah*, and that of *Hagar*: One was born according to the Fleſh, after a natural Manner; and the other by the divine Power, or in virtue of the divine Promiſe. This Diſtinction of a natural and ſupernatural Origin, and of a double Progeny; the one born to Servitude, the other to Liberty, repreſents very well either the Manner of our preſent Birth, and of our future, at the Reſurrection; or that double Progeny and double manner of Birth, which we ſuppoſe in the *future Earth*. 'Tis true, St. *Paul* applies this to the Law and the Goſpel; but typical Things, you know, have different Aſpects and Complexions, which are not excluſive of one another; and ſo it may be here. But however, this double Race of Mankind in the future Earth, to explain the Doctrine of *Gog* and *Magog*, is but a Conjecture; and does not pretend to be otherwiſe conſidered.

The laſt Thing that remains to be conſidered and accounted for, is the Upſhot and Concluſion of all; namely, what will become of the Earth after the thouſand Years expir'd? Or after the Day of Judgment paſt, and the Saints tranſlated into Heaven, what will be the Face of Things here below? There being nothing expreſsly re-

veal'd concerning this, we muſt not expect a poſitive Reſolution of it: And the Difficulty is not peculiar to our Hypotheſis; for though the *Millennium*, and the final Judgment, were concluded in the preſent Earth, the Quære would ſtill remain, *What* would become of this Earth after the laſt Day? So that all Parties are equally concern'd, and equally free, to give their Opinion, *What* will be the *laſt State and Conſummation* of this Earth: Scripture, I told you, hath not defin'd this Point; and the Philoſophers ſay very little concerning it. The Stoicks indeed ſpeak of the final Reſolution of all things into *Fire*, or into *Ether*: which is the pureſt and ſubtleſt Sort of Fire: So that the whole Globe or Maſs of the Earth, and all particular Bodies, will, according to them, be at laſt diſſolv'd into a liquid Flame. Neither was this Doctrine firſt invented by the Stoicks; *Heraclitus* taught it long before them, and I take it to be as ancient as *Orpheus* himſelf; who was the firſt Philoſopher amongſt the *Greeks*: And he deriving his Notions from the *Barbarick* Philoſophers, or the Sages of the *Eaſt*, that School of Wiſdom may be look'd upon as the true Seminary of this Doctrine, as it was of moſt other natural Knowledge.

But this Diſſolution of the Earth into Fire, may be underſtood two Ways; either that it will be diſſolv'd into a looſe Flame, and ſo diſſipated and loſt as Lightning in the Air, and vaniſh into nothing; or that it will be diſſolv'd into a fix'd Flame, ſuch as the Sun is, or a fix'd Star. And I am of Opinion, that the Earth after the laſt Day of Judgment, will be chang'd into the Nature of a Sun, or of a fix'd Star, and ſhine like them in the

the Firmament: Being all melted down into a Maſs of æthereal Matter, and enlightning a Sphere or Orb round about it. I have no direct and demonſtrative Proof of this I confeſs, but if Planets were once fixed Stars, as I believe they were, their Revolution to the ſame State again, in a great Circle of Time, ſeems to be according to the Methods of Providence, which loves to recover what was loſt or decay'd, after certain Periods, and what was originally good and happy, to make it ſo again, all Nature, at laſt, being transform'd into a like Glory with the Sons of God, (*Rom.* viii. 21.)

I will not tell you what Foundation there is in Nature, for this Change or Transformation from the interior Conſtitution of the Earth, and the Inſtances we have ſeen of new Stars appearing in the Heavens. I ſhould lead the *Engliſh* Reader too far out of his Way, to diſcourſe of theſe things: But if there be any Paſſages or Expreſſions in Scripture, that countenance ſuch a State of things after the Day of Judgment, it will not be improper to take Notice of them. That radiant and illuſtrious *Jeruſalem*, deſcrib'd by St. *John*, *Apoc.* xxi. *ver.* 10, 11, 12, *&c.* compos'd all of Gemms and bright Materials, clear and ſparkling, as a Star in the Firmament: Who can give an Account what that is? Its Foundations, Walls, Gates, Streets, all the Body of it, reſplendent as Light or Fire: What is there in Nature, or in this Univerſe, that bears any Reſemblance with ſuch a Phænomenon as this, unleſs it be a Sun or a fix'd Star? Eſpecially if we add and conſider what follows, *ver.* 23. That *the City had no need of the Sun, nor of the Moon to*

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ſhine in it, ver. 25. And that *there was no Night there.* This can be no terreſtrial Body; it muſt be a Subſtance luminous in itſelf, and a Fountain of Light, as a fix'd Star: And upon ſuch a Change of the Earth, or Transformation, as this, would *be brought to paſs the Saying that is written,* DEATH IS SWALLOWED UP IN VICTORY. Which indeed St. *Paul* ſeems to apply to our Bodies in particular, 1 *Cor.* XV. 54. But in the eighth Chapter to the *Romans* he extends it to all Nature, *ver.* 21. *The Creation itſelf alſo ſhall be deliver'd from the Bondage of Corruption, into the glorious Liberty of the Sons of God.* And accordingly St. *John*, ſpeaking of the ſame Time with St. *Paul* in that Place to the *Corinthians*, namely, of the general Reſurrection and Day of Judgement, ſays, *Death* and *Hades*, which we render Hell, *were caſt into the Lake of Fire*, Apoc. XX. 14. This is their being *ſwallowed up in Victory*, which St. *Paul* ſpeaks of; when *Death* and *Hades*, that is, all the Region of Mortality, the Earth and all its Dependences, are abſorpt into a Maſs of Fire; and converted, by a glorious Victory over the Power of Darkneſs, into a luminous Body and a Region of Light.

This great Iſſue and Period of the Earth, and of all human Affairs, tho' it ſeems to be founded in Nature, and ſupported by ſeveral Expreſſions of Scripture; yet we cannot, for want of full Inſtruction, propoſe it otherwiſe than as a fair Conjecture; the Heavens and the Earth ſhall fly away at the Day of Judgment, ſays the Text, *Apoc.* XX. 11. *And their Place ſhall not be found.* This muſt be underſtood of our Heavens and our Earth; and their *flying away* muſt be their removing

moving to ſome other Part of the Univerſe, ſo as their Place or Reſidence ſhall not be found any more here below. This is the eaſy and natural Senſe of the Words; and this Tranſlation of the Earth will not be without ſome Change preceeding, that makes it leave its Place, and, with a lofty Flight, takes its Seat amongſt the Stars.— There we leave it; having conducted it for the Space of ſeven thouſand Years through various Changes, from a *dark Chaos to a bright Star*.

F I N I S.

A RE-



A REVIEW

Of the SACRED

Theory of the Earth.

TO take a *Review* of this *Theory* of the *Earth*, which we have now finiſh'd, we muſt conſider, firſt, the Extent of it, and then the principal Parts whereof it conſiſts: It reaches, as you ſee, from one End of the World to the other; from the firſt Chaos to the laſt Day, and the Conſummation of all Things. This probably, will run the Length of ſeven thouſand Years; which is a good competent Space of Time to exerciſe our Thoughts upon, and to obſerve the ſeveral Scenes which Nature and Providence bring into View within the Compaſs of ſo many Ages.

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The Matter and principal Parts of this *Theory* are ſuch Things as are recorded in Scripture: We do not feign a Subject, and then diſcant upon it, for Diverſion; but endeavour to give an intelligible and rational Account of ſuch Matters of Fact, paſt or future, as are there ſpecified and declared. What it hath ſeem'd good to the Holy Ghoſt to communicate to us, by Hiſtory or Prophecy, concerning the ſeveral States and general Changes of this Earth, makes the Argument of our Diſcourſe: Therefore the Things themſelves muſt be taken for granted, in one Senſe or other, ſeeing, beſides all other Proofs, they have the Authority of a Revelation; and our Buſineſs is only to give ſuch an Explication of them, as ſhall approve itſelf to the Faculties of Man, and be conformable to Scripture.

We will therefore firſt ſet down the Things themſelves, that make the ſubject Matter of this *Theory*; and remind you of our Explication of them: Then recollect the general Proofs of that Explication, from Reaſon and Nature; but more fully and particularly ſhew how it is grounded upon Scripture. The primary *Phænomena* whereof we are to give an Account, are theſe five or ſix.

I. *The Original of the Earth from a Chaos.*
II. *The State of Paradiſe, and the antediluvian World.*
III. *The univerſal Deluge.*
IV. *The univerſal Conflagration.*
V. *The Renovation of the World, or the new Heavens and the new Earth.*
VI. *The Conſummation of all Things.*

Theſe

Theſe are unqueſtionably in Scripture; and theſe all relate, as you ſee, to the ſeveral Forms, States, and Revolutions of this Earth. We are therefore oblig'd to give a clear and coherent Account of theſe *Phænomena*, in that Order and Conſecution wherein they ſtand to one another.

There are alſo in Scripture ſome other Things, relating to the ſame Subjects, that may be call'd the ſecondary Ingredients of this *Theory*, and are to be referr'd to their reſpective primary Heads. Such are, for Inſtance,

I. *The Longevity of the Ante-diluvians.*
II. *The Rupture of the great Abyſs, at the Deluge.*
III. *The appearing of the Rainbow after the Deluge, as a Sign that there never ſhall be a ſecond Flood.*

Theſe Things Scripture hath alſo left upon Record, as Directions and Indications how to underſtand the ante-diluvian State, and the Deluge it ſelf. Whoſoever therefore ſhall undertake to write the *Theory* of the *Earth*, muſt think himſelf bound to give us a juſt Explication of theſe ſecondary *Phænomena*, as well as of the primary; and that in ſuch a Dependance and Connexion, as to make them give and receive Light from one another.

The former Part of the Taſk is concerning the World behind us, Times and Things paſt, that are already come to Light: The latter is concerning the World before us, Times and Things to come; that lie yet in the Boſom of Providence, and in the Seeds of Nature: And theſe are chiefly the *Conflagration* of the World, and the *Renovation* of it. When theſe are over and expir'd, then

comes

comes the End, as St. *Paul* ſays, 1 *Cor.* xv. Then the *Heavens and the Earth fly away*, as St. *John* ſays, *Apoc.* xx. Then is the *Conſummation* of all Things, and the laſt Period of this ſublunary World, whatſoever it is: Thus far the Theoriſt muſt go, and purſue the Motions of Nature, till all Things are brought to Reſt and Silence: And in this latter Part of the *Theory*, there is alſo a collateral Phænomenon, the *Millennium*, or thouſand Years Reign of Chriſt and his Saints upon Earth, to be conſider'd. For this, according as it is repreſented in Scripture, does imply a Change in the Natural World, as well as in the Moral; and therefore muſt be accounted for in the *Theory* of the *Earth*: At leaſt it muſt be there determin'd, whether that State of the World, which is ſingular and extraordinary, will be before or after the Conflagration.

Theſe are the Principals and Incidents of this *Theory* of the *Earth*, as to the Matter and Subject of it; which, you ſee, is both important, and wholly taken out of Scripture: As to our Explication of theſe Points, that is ſufficiently known, being ſet down at large in four Books of this Theory: Therefore it remains only, having ſeen the Matter of the Theory, to examine the Form of it, and the Proofs of it; for from theſe two Things it muſt receive its Cenſure. As to the Form, the Characters of a regular Theory ſeem to be theſe three; *Few and eaſy Poſtulatums*; *Union of Parts*; and *a Fitneſs to anſwer, fully and clearly, all the Phænomena to which it is to be apply'd.*

We think our Hypotheſis does not want any of theſe Characters: As to the firſt, we take but one

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ſingle *Poſtulatum* for the whole Theory, and that an eaſy one, warranted both by Scripture and Antiquity; namely, *That this Earth riſe, at firſt, from a Chaos:* As to the ſecond, *Union of Parts*, the whole Theory is but one Series of Cauſes and Effects from that firſt Chaos. Beſides, you can ſcarce admit any one Part of it, firſt, laſt, or intermediate, but you muſt, in Conſequence of that, admit all the reſt. Grant me but that the Deluge is truly explain'd, and I'll deſire no more Proof for all the Theory: Or, if you begin at the other End, and grant the *new Heavens* and *new Earth* after the Conflagration, you will be led back again to the firſt Heavens and firſt Earth that were before the Flood. For St. *John* ſays, that the *new Earth* was without a *Sea*, *Apoc.* xxi. 1. And it was a *Renovation*, or *Reſtitution* to ſome former State of Things: There was therefore ſome former Earth without a Sea; which not being the preſent Earth, it muſt be the ante-diluvian. Beſides, both St. *John*, and the Prophet *Eſaias*, have repreſented the *new Heavens* and *new Earth*, as *paradiſiacal*, according as it is proved, *Book* IV. Chap. 2. And having told us the Form of the new-future-Earth, that it will have *no Sea*, it is a reaſonable Inference, that there was no Sea in the *paradiſiacal Earth*. However, from the Form of this future Earth, which St. *John* repreſents to us, we may at leaſt conclude, that an *Earth without a Sea* is no Chimæra, or Impoſſibility; but rather a fit Seat and Habitation for the Juſt and the Innocent.

Thus you ſee the Parts of the Theory link and hold faſt one another, according to the ſecond Character: And as to the third, of being *ſuited*

to the Phænomena, we muſt refer that to the next Head of *Proofs*. It may be truly ſaid, that bare Coherence and Union of Parts is not a ſufficient Proof; the Parts of a Fable or Romance may hang aptly together, and yet have no Truth in them: This is enough indeed to give the Title of a juſt Compoſition to any Work, but not of a true one; till it appear that the Concluſions and Explications are grounded upon good natural Evidence, or upon good divine Authority. We muſt therefore proceed now to the third Thing to be conſider'd in a Theory, *What* its Proofs are? Or the Grounds upon which it ſtands, whether Sacred or Natural?

According to natural Evidence, Things are proved from their Cauſes or their Effects; and we think we have this double Order of Proofs for the Truth of our Hypotheſis: As to the Method of Cauſes, we proceed from what is more ſimple, to what is more compound, and build all upon one Foundation. Go but to the Head of the Theory, and you will ſee the Cauſes lying in a Train before you, from firſt to laſt; and tho' you did not know the natural Hiſtory of the World, paſt or future, you might by Intuition, foretel it, as to the grand Revolutions and ſucceſſive Faces of Nature, through a long Series of Ages. If we have given a true Account of the Motions of the Chaos, we have alſo truly form'd the firſt habitable Earth; and if that be truly form'd, we have thereby given a true Account of the State of *Paradiſe*, and of all that depends upon it; and not of that only, but alſo of the univerſal Deluge. Both theſe we have ſhewn in their Cauſes; the one from the Form of that Earth,

Earth, and the other from the Fall of it into the Abyſs: And though we had not been made acquainted with theſe Things by Antiquity, we might, in Contemplation of the Cauſes, have truly conceiv'd them as Properties or Incidents to the firſt Earth. But as to the Deluge, I do not ſay, that we might have calculated the Time, Manner, and other Circumſtances of it: Theſe Things were regulated by Providence, in ſubordination to the moral World; but that there would be, at one Time or other, a Diſruption of that Earth, or of the great Abyſs, and in conſequence of it, an univerſal Deluge; ſo far, I think, the Light of a Theory might carry us.

Farthermore, in Conſequence of this Diſruption of the primæval Earth, at the Deluge, the preſent Earth was made hollow and cavernous, [*Theor.* Book iii. Chap. 7, and 8.] and by that means (due Preparations being uſed) capable of *Combuſtion*, or of periſhing by an univerſal Fire: Yet, to ſpeak ingenuouſly, this is as hard a Step to be made, in virtue of natural Cauſes, as any in the whole *Theory*. But in Recompence of that Defect, the Conflagration is ſo plainly and literally taught us in Scripture, and avow'd by Antiquity, that it can fall under no diſpute, as to the Thing itſelf; and as to a Capacity or Diſpoſition to it in the preſent Earth, that I think is ſufficiently made out.

Then, the Conflagration admitted, in that way it is explain'd in the third Book; the Earth, you ſee, is, by that Fire, reduc'd to a ſecond Chaos. A Chaos truly ſo call'd; and from that, as from the firſt, ariſes another Creation, or *new Heavens* and a *new Earth*; by the ſame Cauſes, and in the

ſame Form, with the *paradiſiacal*. This is the *Renovation* of the World; the *Reſtitution* of all Things, mention'd both by Scripture and Antiquity; and by the Prophet *Iſaiah*, St. *Peter* and St. *John*, call'd the *new Heavens* and *new Earth*: With this, as the laſt Period, and moſt glorious Scene of all human Affairs, our *Theory* concludes, as to this Method of Cauſes, whereof we are now ſpeaking.

I ſay, here it ends as to the *Method of Cauſes*: For tho' we purſue the Earth ſtill farther, even to its laſt Diſſolution, which is called the Conſummation of all Things; yet all that we have ſuperadded upon that Occaſion, is but problematical, and may, without prejudice to the *Theory*, be argued and diſputed on either Hand. I do not know, but that our Conjectures there may be well grounded; but however, not ſpringing ſo directly from the ſame Root, or, at leaſt, not by Ways ſo clear and viſible, I leave that Part undecided: Eſpecially ſeeing we pretend to write no more than the *Theory of the Earth*; and therefore as we begin no higher than the *Chaos*, ſo we are not oblig'd to go any farther than to the laſt State of a terreſtrial Conſiſtency; which is that of the new Heavens and the new Earth.

This is the firſt natural Proof, from the Order of Cauſes: The ſecond is from the Conſideration of Effects; namely, of ſuch Effects as are already in being: And therefore this Proof can extend only to that Part of the *Theory*, that explains the preſent and paſt Form and Phænomena of the Earth. What is future, muſt be left to a farther Trial, when the Thing comes to paſs, and preſent themſelves to be examin'd and compar'd with the

the Hypotheſis. As to the preſent Form of the Earth, we call all Nature to witneſs for us; the Rocks and the Mountains, the Hills and the Valleys, the deep and wide Sea, and the Caverns of the Ground: Let theſe ſpeak, and tell their Origin: How the Body of the Earth came to be thus torn and mangled? If this ſtrange and irregular Structure was not the Effect of a Ruin; and of ſuch a Ruin as was univerſal over the Face of the whole Globe. But we have given ſuch a full Explication of this, in the firſt Part of the Theory, from Chap. ix. to the End of that Treatiſe, that we dare ſtand to the Judgment of any that reads thoſe four Chapters, to determine if the Hypotheſis does not anſwer to all thoſe Phænomena, eaſy and adequately.

The next Phænomenon to be conſider'd, is the *Deluge*, with its Adjuncts: This alſo is fully explain'd by our Hypotheſis, in the ii^d^, iii^d^, and vi^th^ Chapters of the firſt Book: Where it is ſhewn, that the *Moſaical Deluge*, that is, an univerſal Inundation of the whole Earth, above the Tops of the higheſt Mountains, made by a breaking open of the great Abyſs, (for thus far *Moſes* leads us) is fully explain'd by this Hypotheſis, and cannot be conceiv'd in any other Method hitherto propos'd. There are no Sources or Stores of Water ſufficient for ſuch an Effect, that may be drawn upon the Earth, and drawn off again, but by ſuppoſing ſuch an Abyſs, and ſuch a Diſruption of it as the Theory repreſents.

Laſtly, As to the Phænomena of *Paradiſe*, and the ante-diluvian World, we have ſet them down in Order in the ſecond Book; and apply'd to each of them its proper Explication, from the ſame

Hypotheſis. We have alſo given an Account of that Character which Antiquity always aſſign'd to the firſt Age of the World, or the Golden Age, as they call'd it; namely, *Equality of Seaſons* throughout the Year, or a perpetual Equinox. We have alſo taken in all the Adjuncts or Concomitants of theſe States, as they are mention'd in Scripture. The *Longevity* of the Ante-diluvians, and the Declenſion of their Age by degrees, after the Flood: As alſo that wonderful Phænomenon, the *Rainbow*; which appear'd to *Noah* for a Sign, that the Earth ſhould never undergo a ſecond Deluge. And we have ſhewn [*Theor. Book* ii. ch. 5.] wherein the Force and Propriety of that Sign conſiſted, for confirming *Noah*'s Faith in the Promiſe and in the Divine Veracity.

Thus far we have explain'd the paſt Phænomena of the natural World: The reſt are Futurities, which ſtill lie hid in their Cauſes; and we cannot properly prove a Theory from the Effects that are not yet in Being: But ſo far as they are foretold in Scripture, both as to Subſtance and Circumſtance, in Proſecution of the ſame Principles, we have ante-dated their Birth, and ſhew'd how they will come to paſs. We may therefore, I think, reaſonably conclude, that this Theory has perform'd its Taſk, and anſwer'd its Title; having given an Account of all the general Changes of the natural World as far as either Sacred Hiſtory looks backwards, or Sacred Prophecy looks forwards; ſo far as the one tells us what is paſt in Nature, and the other what is to come: And if all this be nothing but an Appearance of Truth, 'tis a kind of Fatality upon us to be deceiv'd.

SO much for natural Evidence, from the Cauſes or Effects: We now proceed to Scripture, which will make the greateſt Part of this Review. The Sacred Baſis, upon which the whole Theory ſtands, is the Doctrine of St. *Peter*, deliver'd in his *ſecond Epiſtle* and *third Chapter*, concerning the *triple Order* and Succeſſion of the Heavens and the Earth; that comprehends the whole Extent of our Theory; which indeed is but a large Commentary upon St. *Peter*'s Text. The Apoſtle ſets out a three-fold State of the Heavens and Earth, with ſome general Properties of each, taken from their different Conſtitution and different Fate. The Theory takes the ſame three-fold State of the Heavens and the Earth; and explains more particularly, wherein their different Conſtitution conſiſts; and how, under the Conduct of Providence, their different Fate depends upon it. Let us ſet down the Apoſtle's Words, with the Occaſion of them; and their plain Senſe, according to the moſt eaſy and natural Explication.

2 Pet. iii. ver. 3. *Knowing this firſt, that there ſhall come in the laſt Days Scoffers, walking after their own Luſts.*

4. *And ſaying, where is the Promiſe of his coming? For ſince the Fathers fell aſleep, all Things continue as they were from the Beginning of the Creation.*

5. *For this they willingly are ignorant of, that by the Word of God, the Heavens were of old, and the Earth conſiſting of Water and by Water.*

6. *Whereby the World that then was, being overflowed with Water, periſhed.*

7. *But the Heavens and the Earth that are now, by the ſame Word, are kept in Store, reſerved unto Fire againſt the Day of Judgment, and Perdition of ungodly Men.*——

10. *The Day of the Lord will come as a Thief in the Night, in which the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo, and the Works that are therein ſhall be burnt up.*

13. *Nevertheleſs we, according to his Promiſe, look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs.*

This is the whole Diſcourſe ſo far as relates to our Subject: St. *Peter*, you ſee, had met with ſome that ſcoffed at the future Deſtruction of the World, and the Coming of our Saviour; and they were Men, it ſeems, that pretended to Philoſophy and Argument; and they uſe this Argument for their Opinion, *Seeing there has been no Change in Nature, or in the World, from the Beginning to this Time, why ſhould we think there will be any Change for the future?*

The Apoſtle anſwers to this, that they willingly forget, or are ignorant, that there were Heavens of old, and an Earth, ſo and ſo conſtituted; conſiſting of Water and by Water; by reaſon whereof that World, or thoſe Heavens and that Earth, periſh'd in a Deluge of Water. But, ſaith he, the Heavens and the Earth that are now, are of another Conſtitution, fitted and reſerved to another Fate; namely, to periſh by Fire: And after theſe are periſh'd, there will be new Heavens and a new Earth, according to God's Promiſe.

This is an eaſy Paraphraſe, and the plain and genuine Senſe of the Apoſtle's Diſcourſe; and no Body,

Body, I think, would ever look after any other Senſe, if this did not carry them out of their uſual Road, and point to Concluſions which they did not fancy. The Senſe, you ſee, hits the Objection directly, or the Cavil which theſe Scoffers made; and tells them, that they vainly pretend that there hath been no Change in the World ſince the Beginning; for there was one Sort of Heavens and Earth before the Flood, and another Sort now, the firſt having been deſtroy'd at the Deluge. So that the Apoſtle's Argument ſtands upon this Foundation, that there is a Diverſity betwixt the preſent Heavens and Earth, and the ante-diluvian Heavens and Earth; take away that, and you take away all the Force of his Anſwer.

Then as to his *new Heavens* and *new Earth* after the Conflagration, they muſt be material and natural, in the ſame Senſe and Signification with the former Heavens and Earth; unleſs you will offer open Violence to the Text. So that this Triplicity of the Heavens and the Earth, is the firſt, obvious, plain Senſe of the Apoſtle's Diſcourſe; which every one would readily accept, if it did not draw after it a long Train of Conſequences, and lead them into other Worlds than they ever thought of before, or are willing to enter upon now.

But we ſhall have Occaſion by and by, to examine this Text more fully in all its Circumſtances: Give me leave in the mean time to obſerve, that St. *Paul* alſo implies that *triple Creation* which St. *Peter* expreſſes. St. *Paul*, I ſay, in the viii^th^ Chapter to the *Romans*, Ver. 20, 21. tells us of a *Creation* that will be *redeem'd from Vanity*, which are the new Heavens and new

Earth,

Earth to come. A *Creation in Subjection to Vanity*; which is the preſent State of the World; and a Creation that was ſubjected to Vanity, in hopes of being reſtored, which was the firſt *Paradiſiacal* Creation: and theſe are the three States of the natural World, which make the Subject of our Theory.

To theſe two Places of St. *Peter* and St. *Paul*, I might add that third in St. *John*, concerning the new Heavens and new Earth, with that diſtinguiſhing Character, that the Earth was *without a Sea:* As this diſtinguiſheth it from the preſent Earth, ſo, being a *Reſtitution* or *Reſtauration*, as we noted before, it muſt be the ſame with ſome former Earth; and conſequently it implies, that there was another precedent State of the natural World, to which this is a Reſtitution. Theſe three Places I alledge, as comprehending and confirming the Theory in its full Extent; but we do not ſuppoſe them all of the ſame Force and Clearneſs; St. *Peter* leads the Way, and gives Light and Strength to the other two: When a Point is prov'd by one clear Text, we allow others, as Auxiliaries, that are not of the ſame Clearneſs; but being open'd, receive Light from the primary Text, and reflect it upon the Argument.

So much for the Theory in general: We will now take one or two principal Heads of it, which virtually contain all the reſt, and examine them more ſtrictly and particularly, in reference to their Agreement with Scripture. The two Heads we pitch upon, ſhall be our Explication of the Deluge, and our Explication of the new Heavens and new Earth: We told you before, theſe two were as the Hinges, upon which all the Theory moves,

moves, and which holds the Parts of it in firm Union one with another. As to the Deluge, if I have explain'd that aright, by the Diſruption of the great Abyſs, and the Diſſolution of the Earth that cover'd it, all the reſt follows in ſuch a Chain of Conſequences as cannot be broken. Wherefore, in order to the Proof of that Explication, and of all that depends upon it, I will make bold to lay down this Propoſition, *That our Hypotheſis concerning the univerſal Deluge, is not only more agreeable to Reaſon and Philoſophy, than any other yet propos'd to the World, but is alſo more agreeable to Scripture:* Namely, to ſuch Places of Scripture as reflect upon the *Deluge*, the *Abyſs*, and the Form of the *firſt Earth:* And particularly to the *Hiſtory of* Noah's *Flood*, as *recorded by* Moſes. If I can make this good, it will, doubtleſs, give Satisfaction to all that are free and intelligent; and I deſire their Patience, if I proceed ſlowly, and by ſeveral Steps. We will divide our Taſk into Parts, and examine them ſeparately; firſt, by Scripture in general, and then by *Moſes* his Hiſtory and Deſcription of the Flood.

Our Hypotheſis of the Deluge conſiſts of three principal Heads, or differs remarkably in three Things from the common Explication. Firſt, in that we ſuppoſe the ante-diluvian Earth to have been of another Form and Conſtitution from the preſent Earth; with the Abyſs placed under it.

Secondly, In that we ſuppoſe the Deluge to have been made, not by any Inundation of the Sea, or overflowing of Fountains and Rivers; nor (principally) by an Exceſs of Rains; but by a real Diſſolution of the exterior Earth, and Diſruption of the Abyſs which it cover'd: Theſe are the

the two principal Points; to which may be added, as a Corollary,

Thirdly, that the Deluge was not in the Nature of a ſtanding Pool; the Waters lying every where level, of an equal Depth, and with an uniform Surface; but was made by a Fluctuation and Commotion of the Abyſs upon the Diſruption: Which Commotion being over, the Waters retired into their Channels, and let the dry Land appear.

Theſe are the moſt material and fundamental Parts of our Hypotheſis; and theſe being proved conſonant to Sctipture, there can be no doubt of the reſt.

We begin with the firſt: That the antediluvian Earth was of another Form and Conſtitution from the preſent Earth, with the Abyſs placed under it: This is confirm'd in Scripture, both by ſuch Places as aſſert a Diverſity in general; and by other Places that intimate to us, wherein that Diverſity conſiſted, and what was the Form of the firſt Earth. That Diſcourſe of St. *Peter*'s which we have ſet before you concerning the paſt, preſent, and future Heavens and Earth, is ſo full a Proof of this Diverſity in general, that you muſt either allow it, or make the Apoſtle's Argumentation of no Effect: He ſpeaks plainly of the natural World, *The Heavens and the Earth*; and he makes a plain Diſtinction, or rather Oppoſition, betwixt thoſe before and after the Flood. So that the leaſt we can conclude from his Words, is a Diverſity betwixt them; in anſwer to that Identity or Immutability of Nature, which the Scoffers pretended to have been ever ſince the Beginning.

But though the Apoſtle, to me, ſpeaks plainly of

of the *Natural World*, and diſtinguiſhes that which was before the Flood, from the preſent; yet there are ſome that will allow neither of theſe to be contain'd in St. *Peter*'s Words; and by that means would make this whole Diſcourſe of little or no Effect, as to our Purpoſe: And ſeeing we, on the contrary, have made it the chief Scripture-Baſis of the whole Theory of the Earth, we are oblig'd to free it from thoſe falſe Gloſſes or Miſ-interpretations, that leſſen the Force of its Teſtimony, or make it wholly ineffectual.

Theſe Interpreters ſay, that St. *Peter* meant no more than to mind theſe Scoffers, that the World was once deſtroy'd by a Deluge of Water; meaning the *Animate World*, Mankind and living Creatures: And that it ſhall be deſtroyed again by another Element, namely, by Fire. So as there is no Oppoſition or Diverſity betwixt the two natural Worlds, taught or intended by the Apoſtle; but only in reference to their different Fate or Manner of periſhing, and not of their different Nature or Conſtitution.

Here are two main Points, you ſee, wherein our Interpretations of this Diſcourſe of the Apoſtle's differ. Firſt, in that they make the Apoſtle (in that ſixth Verſe) to underſtand only the World *Animate*, or Men in brute Creatures: That theſe were indeed deſtroy'd, but not the natural World, or the Form and Conſtitution of the then Earth and Heavens. Secondly, that there is no Diverſity or Oppoſition made by St. *Peter* betwixt the antient Heavens and Earth, and the preſent, as to their Form and Conſtitution. We pretend that theſe are Miſ-apprehenſions, or Miſ-repreſentations of the Senſe of the Apoſtle

Apoſtle in both reſpects, and offer theſe Reaſons to prove them to be ſo.

For the firſt Point; That the Apoſtle ſpeaks here of the natural World, particularly in the 6th Verſe; and that it periſhed, as well as the Animate, theſe Conſiderations ſeem to prove.

Firſt, becauſe the Argument or Ground theſe Scoffers went upon, was taken from the natural World, its Conſtancy and Permanency in the ſame State from the Beginning; therefore if the Apoſtle anſwers *ad idem*, and takes away their Argument, he muſt underſtand the ſame natural World, and ſhew that it hath been chang'd, or hath periſh'd.

You will ſay, it may be, the Apoſtle doth not deny, nor take away the Ground they went upon, but denies the Conſequence they made from it; that *therefore there would be no Change becauſe there had been none.* No, neither doth he do this, if by the *World* in the 6th Verſe, he underſtands Mankind only; for their Ground was this, *There hath been no Change in the natural World*; their Conſequence this, *Therefore there will be none*, nor any Conflagration. Now the Apoſtle's Anſwer according to you, is this, *You forget that Mankind hath been deſtroy'd in a Deluge.* And what then? What's this to the natural World, whereof they were ſpeaking? This takes away neither Antecedent nor Conſequent, neither Ground nor Inference, nor any way toucheth their Argument, which proceeded from the natural World, to the natural World. Therefore you muſt either ſuppoſe that the Apoſtle takes away their Ground, or he takes away nothing.

Secondly, What is it that the Apoſtle tells theſe

theſe Scoffers they were ignorant of? That there was a Deluge that deſtroy'd Mankind? They could not be ignorant of that, nor pretend to be ſo: It was therefore the Conſtitution of thoſe old Heavens and Earth, and the Change or Deſtruction of them at the Deluge, that they were ignorant of, or did not attend to; and of this the Apoſtle minds them. Theſe Scoffers appear to have been *Jews* by the Phraſe they uſe, *Since the Fathers fell aſleep*, which in both Parts of it is a *Judaical* Expreſſion; and does St. *Peter* tell the *Jews* that had *Moſes* read to them every Sabbath, that *they were ignorant that Mankind was once deſtroyed with a Deluge in the Days of Noah?* Or could they pretend to be ignorant of that without making themſelves ridiculous both to *Jews* and Chriſtians *? Beſides, theſe do not ſeem to have been of the Vulgar amongſt them, for they bring a Philoſophical Argument for their Opinion; and alſo in their very Argument they refer to the Hiſtory of the Old Teſtament, in ſaying *Since the Fathers fell aſleep*, amongſt which Fathers, *Noah* was one of the moſt remarkable.

Thirdly, The Deſign of the Apoſtle is to prove them, or to diſpoſe them to the Belief of the Conflagration, or future Deſtruction of the World; which I ſuppoſe you will not deny to be a Deſtruction of the natural World; therefore to prove or perſuade this, he muſt uſe an Argument taken

* There was a Sect among the *Jews* that held this Perpetuity and Immutability of Nature; and *Maimonides* himſelf was of this Principle, and gives the ſame Reaſon for it with the Scoffers here in the Text, *Quod mundus retinet & ſequitur Conſuetudinem ſuam.* And as to thoſe of the *Jews* that were *Ariſtoteleans*, it was very ſuitable to their Principles to hold the Incorruptibility of the World, as their Maſter did. *Vid. Med. in loc.*

from

from a precedent Deſtruction of the natural World; for to give an Inſtance of the periſhing of Mankind only, would not reach home to his Purpoſe. And you are to obſerve here, that the Apoſtle does not proceed againſt them barely by Authority; for what would that have booted; If theſe Scoffers would have ſubmitted to Authority, they had already the Authority of the Prophets and Apoſtles in this Point; but he deals with them at their own Weapon, and oppoſes Reaſons to Reaſons: What hath been done may be done, and if the natural World hath been once deſtroyed, 'tis not hard, nor unreaſonable to ſuppoſe thoſe Prophecies to be true, that ſay, it ſhall be deſtroyed again.

Fourthly, Unleſs we underſtand here the natural World, we make the Apoſtle both redundant in his Diſcourſe, and alſo very obſcure in an eaſy Argument: If his Deſign was only to tell them that Mankind was once deſtroy'd in a Deluge, what's that to the Heavens and the Earth? The 5th Verſe would be ſuperfluous; which yet he ſeems to make the Foundation of his Diſcourſe. He might have told them how Mankind had periſhed before with a Deluge, and aggravated that Deſtruction as much as he pleas'd, without telling them how the Heavens and the Earth were conſtituted then; what was that to the Purpoſe, if it had no Dependence or Connection with the other? In the precedent Chapter, Ver. 5. when he ſpeaks only of the Floods deſtroying Mankind, he mentions nothing of the Heavens or the Earth; and if you make him to intend no more here, what he ſays more is ſuperfluous.

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I alſo add, that you make the Apoſtle very obſcure and operoſe in a very eaſy Argument: How eaſy had it been for him, without this *Apparatus*, to have told them, as he did before, that God brought a Flood upon the World of the ungodly; and not given us ſo much Difficulty to underſtand his Senſe, or ſuch a Suſpicion and Appearance, that he intended ſomething more? For that there is at leaſt a great Appearance and Tendency to a farther Senſe, I think none can deny; and St. *Auſtin*, *Didymus Alex.* *Bede*, as we ſhall ſee hereafter, underſtood it plainly of the natural World; alſo modern Expoſitors and Criticks, as *Cajetan*, *Eſtius*, *Druſius*, *Heinſius*, have extended it to the natural World, more or leſs, though they had no Theory to miſlead them, nor ſo much as an Hypotheſis to ſupport them; but attended only to the Tenor of the Apoſtle's Diſcourſe, which conſtrained them to that Senſe, in whole or in Part.

Fifthly, The Oppoſition carries it upon the natural World: The Oppoſition lies betwixt the οἱ ἔκπαλαι οὐρανοὶ καὶ γῆ, and ὁ νῦν οὐρανοὶ καὶ γῆ, the Heavens that were of old, and the Earth, and the preſent Heavens and Earth, or the two natural Worlds: And if they will not allow them to be oppos'd in their Natures (which yet we ſhall prove by and by) at leaſt they muſt be oppos'd in their Fate; and as this is to periſh by Fire, ſo that periſh'd by Water; and if it periſh'd by Water, it periſh'd; which is all we contend for at preſent.

Laſtly, If we would be as eaſily govern'd in the Expoſition of this Place, as we are of other Places of Scripture, it would be enough to ſuggeſt, that in Reaſon and Fairneſs of Interpretation, the ſame World is deſtroy'd in the 6th *verſe*, that was de-

ſcrib'd in the foregoing *verſe*; but it is the natural World that is deſcrib'd there the Heavens and the Earth, ſo and ſo conſtituted; and therefore in Fairneſs of Interpretation they ought to be underſtood here; that World being the Subject that went immediately before, and there being nothing in the Words that reſtrains them to the animate World, or to Mankind. In Chap. ii. *ver.* 5. the Apoſtle does reſtrain the Word κόσμος by adding ἀσεβῶν, *the World of the ungodly*; but here 'tis not only illimited, but, according to the Context, both preceding and following, to be extended to the natural World. I ſay by the following Context too; for ſo it anſwers to the World that is to periſh by Fire; which will reach the Frame of Nature as well as Mankind.

For a Concluſion of this firſt Point, I will ſet down St. *Auſtin*'s Judgment in this Caſe; who in ſeveral Parts of his Works hath interpreted this Place of St. *Peter*, *of the natural World.* As to the Heavens, he hath theſe Words in his Expoſition upon *Geneſis*, *Hos etiam aërios cælos quondam periiſſe Diluvio, in quâdam earum, quæ Canonica appellantur, Epiſtolâ legimus. We read in one of the Epiſtles called Canonical*, meaning this of St. *Peter*'s, *that the aërial Heavens periſhed in the Deluge.* And he concerns himſelf there to let you know that it was not the ſtarry Heavens that were deſtroy'd; the Waters could not reach ſo high, but the Regions of our Air. Then afterwards he hath theſe Words, *Facilius eos* (cœlos) *ſecundum illius Epiſtolæ authoritatem credimus periiſſe, & alios, ſicut ibi ſcribitur, repoſitos. We do more eaſily believe, according to the Authority of* that *Epiſtle, thoſe Heavens to have periſhed; and others, as it is*

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there written, ſubſtituted in their Place. In like Manner, and to the ſame Senſe, he hath theſe Words upon *Pſal.* ci. *Aerii utique cæli perierunt ut propinqui Terris, ſecundum quod dicuntur volucres cæli; ſunt autem & cæli cælorum, ſuperiores in Firmamento, ſed utrùm & ipſi perituri ſint igne, an hi ſoli, qui etiam diluvio perierunt, diſceptatio eſt aliquanto ſcrupuloſior inter doctos.* And in his Book *de Civ. Dei*, he hath ſeveral Paſſages to the ſame Purpoſe, *Quemadmodum in Apoſtolicâ illâ Epiſtolâ à toto Pars accipitur, quod diluvio periiſſe dictus eſt mundus, quamvis ſola ejus cum ſuis cælis pars ima perierit.* Theſe being to the ſame Effect with the firſt Citation, I need not make them Engliſh; and this laſt Place refers to the Earth as well as the Heavens, as ſeveral other Places in St. *Auſtin* do, whereof we ſhall give you an Account, when we come to ſhew his Judgment concerning the ſecond Point, the *Diverſity of the ante-diluvian* and *poſt-diluvian World:* This being but a Foretaſte of his good Will and Inclinations towards this Doctrine.

Theſe Conſiderations alledg'd, ſo far as I can judge, are full and unanſwerable Proofs, that this Diſcourſe of the Apoſtle's comprehends and refers to the natural World; and conſequently they warrant our Interpretation in this Particular, and deſtroy the contrary. We have but one Step more to make good, *That there was a Change made in this natural World at the Deluge*, according to the Apoſtle; and this is to confute the ſecond Part of their Interpretation, which ſuppoſeth that St. *Peter* makes no Diſtinction or Oppoſition betwixt the ante-diluvian Heavens and Earth, and the preſent Heavens and Earth, in that reſpect.

This ſecond Difference betwixt us, methinks, is ſtill harſher than the firſt; and contrary to the very Form, as well as to the Matter of the Apoſtle's Diſcourſe. For there is a plain Antitheſis, or Oppoſition made betwixt the Heavens and the Earth of old (*ver.* the 5th) and the Heavens and the Earth that are now (*ver.* the 7th) οἱ ἔκπαλαι οὐρανοὶ καὶ ἡ γῆ, and οἱ νῦν οὐρανοὶ καὶ ἡ γῆ, and the adverſitive Particle, δὲ *but*, you ſee marks the Oppoſition; ſo that it is full and plain according to Grammar and Logick. And that the Parts or Members of this Oppoſition differ in Nature from one another, is certain from this, becauſe otherwiſe the Apoſtle's Argument or Diſcourſe is of no Effect, concludes nothing to the Purpoſe; he makes no Anſwer to the Objection, nor proves any thing againſt the Scoffers, unleſs you admit that Diverſity. For they ſaid, *All Things had been the ſame from the Beginning in the natural World*; and unleſs he ſay, as he manifeſtly does, that there hath been a Change in Nature, and that the Heavens and Earth that are now, are different from the ancient Heavens and Earth, which periſh'd at the Flood, he ſays nothing to deſtroy their Argument, nor to confirm the prophetical Doctrine of the future Deſtruction of the natural World.

This, I think, would be enough to ſatisfy any clear and free Mind concerning the Meaning of the Apoſtle; but becauſe I deſire to give as full a Light to this Place as I can, and to put the Senſe of it out of Controverſy, if poſſible, for the future, I will make ſome farther Remarks to confirm this Expoſition.

And we may obſerve that ſeveral of thoſe Reaſons which we have given to prove, that the

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natural World is underſtood by St. *Peter*, are double Reaſons; and do alſo prove the other Point in Queſtion, a *Diverſity betwixt the two natural Worlds*, the ante-diluvian and the preſent. As for Inſtance, unleſs you admit this Diverſity betwixt the two natural Worlds, you make the 5th Verſe in this Chapter ſuperfluous and uſeleſs; and you muſt ſuppoſe the Apoſtle to make an Inference here without Premiſes. In the vith Verſe he makes an Inference, * *Whereby* the World, that then was, periſh'd in a Deluge; What does this *whereby* relate to? *by Reaſon* of what? Sure of the particular Conſtitution of the Heavens and the Earth immediately before deſcrib'd. Neither would it have ſignified any thing to the Scoffers, for the Apoſtle to have told them how the ante-diluvian Heavens and Earth were conſtituted, if they were conſtituted juſt in the ſame Manner as the preſent.

Beſides, what is it, as I aſk'd before, that the Apoſtle tells theſe Scoffers they were ignorant of? does he not ſay formally and expreſly (Ver. 5.) that they were ignorant that the Heavens and the Earth were conſtituted ſo and ſo, before the Flood? But if they were conſtituted as theſe preſent Heavens and Earth are, they were not ignorant of their Conſtitution? Nor did pretend to be ignorant, for their own (miſtaken) Argument ſuppoſeth it.

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* δ ὧν, *per quæ*, Vulgat. *Quamobrem*, Beza. *Quâ de cauſâ*, Grot. *Nemo interpretum reddidit* δ ὧν, per quas; *ſubintelligendo* aquas. *Hoc enim argumentationem Apoſtolicam tolleret, ſupponeretque illuſores illos ignorâſſe quod olim fuerit Diluvium; Quod ſupponi non poſſe ſuprà oſtendimus.*

But before we proceed any farther, give me leave to note the Impropriety of our Tranſlation, in the 5th Verſe, or latter Part of it; Ἐξ ὕδατος καὶ δι' ὑδάτων (vel δι' ὑδάτος) συνεςῶσα. This we tranſlate *ſtanding in the Water, and out of the Water*, which is done manifeſtly in compliance with the preſent Form of the Earth, and the Notions of the Tranſlators, and not according to the natural Force and Senſe of the *Greek* Words. If one met with this Sentence * in a *Greek* Author, who would ever render it *ſtanding in the Water, and out of the Water?* Nor do I know any *Latin* Tranſlator that hath ventur'd to render them in that Senſe, nor any *Latin* Father; St. *Auſtin* and St. *Jerome* I'm ſure do not, but *Conſiſtens ex aquâ*, or *de aquâ, & per aquam*; for that later Phraſe alſo συνεςάναι δι' ὕδατος, does not with ſo good Propriety ſignify *to ſtand in the Water*, as to conſiſt or ſubſiſt by Water, or by the Help of Water, *Tanquam per cauſam ſuſtinentem*, as St. *Auſtin* and St. *Jerome* render it. Neither does that Inſtance they give from 1 *Pet.* iii. 20. prove any thing to the contrary, for the Ark was ſuſtain'd by the Waters, and the *Engliſh* does render it accordingly.

* This Phraſe or Manner of Speech συνεςάναι ἐκ vel ἐξ is not uſual in *Greek* Authors; and upon a like Subject, *Plato* ſaith, τὸν δὲ κόσμον συνεςάναι ἐκ πυρὸς ὕδατος, ἀέρος, γῆς, but he that ſhould tranſlate *Plato*, *the World ſtands out of Fire, Water*, &c. would be thought neither *Græcian*, nor Philoſopher. The ſame Phraſe is uſed in reciting *Heraclitus* his Opinion, τὰ πάντα ἐκ πυρὸς συνεςάναι, καὶ εἰς τοῦτο ἀναλύεσθαι. And alſo in *Thales* his which is ſtill nearer to the Subject. ἐκ τοῦ ὕδατός, φησι, συνεςάναι πάντα, which *Cicero* renders, *ex aquâ, dixit, conſtare omnia*. So that it is eaſy to know the true Importance of this Phraſe, and how it is ill render'd in the Engliſh, *ſtanding out of the Water*.

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The Tranſlation being thus rectified, you ſee the ante-diluvian Heavens and Earth conſiſted of Water, and by Water; which makes way for a ſecond Obſervation to prove our Senſe of the Text; for if you admit no Diverſity betwixt thoſe Heavens and Earth, and the preſent, ſhew us pray, how the preſent Heavens and Earth conſiſt of Water, and by Water? What watry Conſtitution have they? The Apoſtle implies rather, that *the new Heavens and new Earth* have a fiery Conſtitution. We have now Meteors of all Sorts in the Air, Winds, Hail, Snow, Lightning, Thunder, and all Things engender'd of fiery Exhalations, as well as we have Rain; but according to our Theory, Book ii. C. 5. the ante-diluvian Heavens, of all theſe Meteors had none but Dews and Vapours, or watry Meteors only; and therefore might very aptly be ſaid by the Apoſtle to be *conſtituted of Water*, or to have a watry σύϛασις. Then the Earth was ſaid to *conſiſt by Water*, becauſe it was built upon it, and at firſt was ſuſtain'd by it. And when ſuch a Key as this is put into our Hands, that does ſo eaſily unlock this hard Paſſage, and makes it intelligible, according to the juſt Force of the Words, why ſhould we pertinaciouſly adhere to an † Interpretation, that neither agrees with the Words, nor makes any Senſe that is conſiderable.

Thirdly, If the Apoſtle had made the ante-diluvian Heavens and Earth, the ſame with the preſent, his Apodoſis in the 7th Verſe, ſhould not

† Whether you refer the Words ἐξ ὕδατ. καὶ δι' ὕδατ. ſeparately to the Heavens and the Earth, or both to the Earth, or both to both, it will make no great Difference as to our Interpretation.

have been οἱ δε νῦν οὐρανοὶ, but καὶ οἱ αυτοὶ καὶ ἡ γῆ τεθησαυρισμένοι εἰσί, &c. I ſay, it would not have been by way of Antitheſis, but of Identity or Continuation; *And the ſame Heavens and Earth are kept in ſtore, reſerv'd unto Fire*, &c. Accordingly we ſee the Apoſtle ſpeaks thus, as to the *Logos*, or the *Word of God*, ver. 7. τῷ αὐτῷ λόγῳ, *by the ſame Word of God*; where the Thing is the ſame, he expreſſeth it as the ſame; and if it had been the ſame Heavens and Earth, as well as the ſame Word of God, why ſhould he uſe a Mark of Oppoſition for the one, and of Identity for the other? To this I do not ſee what can be fairly anſwer'd.

Fourthly, The ante-diluvian Heavens and Earth were different from the preſent, becauſe, as the Apoſtle intimates, they were ſuch, and ſo conſtituted, as made them obnoxious to a Deluge; whereas ours are of ſuch a Form, as makes them incapable of a Deluge, and obnoxious to a Conflagration; the juſt contrary Fate, *Theor. Book* i. ch. 2.

If you ſay there was nothing of natural Tendency or Diſpoſition in either World to their reſpective Fate, but the firſt might as well have periſhed by Fire as Water, and this by Water as by Fire, you unhinge all Nature and natural Providence in that Method, and contradict one main Scope of the Apoſtle in this Diſcourſe. His firſt Scope is to aſſert, and mind them of that Diverſity there was betwixt the antient Heavens and Earth, and the preſent; and from that, to prove againſt thoſe Scoffers, that there had been a Change and Revolution in Nature: And his ſecond Scope ſeems to be this, to ſhew that Diverſity

ſity to be ſuch, as, under the divine Conduct, leads to a different Fate, and expos'd that World to a Deluge; for when he had deſcrib'd the Conſtitution of the firſt Heavens and Earth, he ſubjoins, δι ὧν ὁ τοτε κόσμος ὕδατι κατακλυσθεὶς ἀπόλετο. *Quia talis erat*, ſaith *Grotius*, *qualem diximus, conſtitutio & Terræ & Cæli. WHEREBY the then World periſh'd in a Flood of Water.* This *whereby* notes ſome kind of caſual Dependance, and muſt relate to ſome Means or Conditions precedent. It cannot relate to *Logos*, or *the Word of God*, Grammar will not permit that; therefore it muſt relate to the State of the ante-diluvian Heavens and Earth immediately premis'd: And to what purpoſe indeed ſhould he premiſe the Deſcription of thoſe Heavens and Earth, if it was not to lay a Ground for this Inference?

Having given theſe Reaſons for the Neceſſity of this Interpretation: in the laſt Place, let us conſider St. *Auſtin*'s Judgment and his Senſe upon this Place, as to the Point in Queſtion; as alſo the Reflections that ſome other of the Ancients have made upon this Doctrine of St. *Peter*'s. *Didymus Alexandrinus*, who was for ſome Time St. *Jerome*'s Maſter, made ſuch a ſevere Reflection upon it, that he ſaid this Epiſtle was corrupted, and ſhould not be admitted into the Canon, becauſe it taught the Doctrine of a *triple* or *triform World* in this third Chapter; as you may ſee in his *Enarr. in Epiſt. Canonicas.* Now this threefold World is firſt that in the 6th Verſe, *The World that then was.* In the 7th Verſe, *The Heavens and the Earth that are now.* And in the 13th Verſe, *We expect new Heavens and a new Earth, according to his Promiſe.* This ſeems to be

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be a fair Account that St. *Peter* taught the Doctrine of a triple World; and I quote this Teſtimony, to ſhew what St. *Peter*'s Words do naturally import, even in the Judgment of one that was not of his Mind; and a Man is not prone to make an Expoſition againſt his own Opinion, unleſs he thinks the Words very pregnant and expreſs.

But St. *Auſtin* owns the Authority of this Epiſtle, and of this Doctrine, as deriv'd from it, taking Notice of this Text of St. *Peter*'s in ſeveral Parts of his Works. We have noted three or four Places already to this Purpoſe, and we may further take notice of ſeveral Paſſages in his Treatiſe, de *Civ. Dei*, which confirm our Expoſition. In his xx^th^ Book, ch. xxiv. he diſputes againſt *Porphyry*, who had the ſame Principles with theſe Eternaliſts in the Text; or, if I may ſo call them Incorruptarians; and thought the World never had, nor ever would undergo any Change, eſpecially, as to the Heavens. St. *Auſtin* could not urge *Porphyry* with the Authority of St. *Peter*, for he had no Veneration for the Chriſtian Oracles, but it ſeems he had ſome for the *Jewiſh*; and arguing againſt him, upon that Text in the Pſalms, *Cæli peribunt*, he ſhews, upon Occaſion, how he underſtands St. *Peter*'s Deſtruction of the old World. *Legitur Cœlum & Terra tranſibunt, Mundus tranſit, ſed puto quod præterit, tranſit, tranſibunt aliquantò mitiùs dicta ſunt quàm peribunt. In Epiſtolâ quoque Petri Apoſtoli, ubi aquâ inundatus, qui tum erat, periiſſe dictus eſt Mundus, ſatis clarum eſt quæ pars mundi a toto ſignificata eſt, & quatenùs periiſſe dicta ſit, & qui Cæli repoſiti igni reſervandi.* This he explains more fully afterwards by ſubjoining a Caution (which we cited before)

before) that we muſt not underſtand this Paſſage of St. *Peter*'s concerning the Deſtruction of the ante-diluvian World, to take in the whole Univerſe, and the higheſt Heavens, but only the aerial Heavens, and the ſublunary World. *In Apoſtolicâ illâ Epiſtolâ à toto pars accipitur, quod Diluvio periiſſe dictus eſt Mundus quamvis ſola ejus, cum ſuis Cœlis pars ima perierit. In that Apoſtolical Epiſtle, a part is ſignified by the whole, when the World is ſaid to have periſhed in the Deluge, although the lower part of it only, with the Heavens belonging to it, periſhed*, that is, the Earth with the Regions of the Air that belong to it. And conſonant to this, in his Expoſition of that ci. *Pſalm*, upon thoſe Words, *The Heavens are the Work of thy Hands; they ſhall periſh, but thou ſhalt endure.* This periſhing of the Heavens, he ſays, St. *Peter* tells us, hath been once done already, namely, at the Deluge: *Aperte dixit hoc Apoſtolus Petrus, Cœli erant olim & Terra, de aquâ & per aquam conſtituti, Dei verbo; per quod qui factus eſt mundus, aquâ inundatus deperiit; Terra autem & Cœli qui nunc ſunt, igni reſervantur. Jam ergo dixit periiſſe Cœlos per Diluvium.*

Theſe Places ſhew us, that St. *Auſtin* underſtood St. *Peter*'s Diſcourſe to aim at the natural World, and his *periit* or *periiſſe* (ver. 6.) to be of the ſame Force as *peribunt* in the *Pſalms*, when 'tis ſaid the Heavens *ſhall periſh*; and conſequently that the Heavens and the Earth, in this Father's Opinion, were as really changed and transformed at the Time of the Flood, as they will be at the Conflagration. But we muſt not expect from St. *Auſtin*, or any of the Antients, a diſtinct Account of this Apoſtolical Doctrine, as

if

if they knew and acknowledg'd the Theory of the firſt World; that does not at all appear, but what they ſaid was either from broken Tradition, or extorted from them by the Force of the Apoſtle's Words, and their own Sincerity.

There are yet other Places in St. *Auſtin* worthy our Conſideration upon this Subject; eſpecially his Expoſition of this iii[d] Chapter of St. *Peter*, as we find it in the ſame Treatiſe, *de Civit. Dei, cap.* xviii. There he compares again, the Deſtruction of that World at the Deluge, with that which ſhall be at the Conflagration, and ſuppoſeth both the Heavens and Earth to have periſh'd: *Apoſtolus commemorans factum ante Diluvium, videtur admonuiſſe quodammodo quatenùs in fine hujus ſeculi mundum iſtum periturum eſſe credamus. Nam & illo tempore periiſſe dixit, qui tunc erat, mundum; nec ſolum orbem terræ, verùm etiam cœlos.* Then giving his uſual Caution, that the Stars and ſtarry Heavens ſhould not be comprehended in that mundane Deſtruction, he goes on, *Atque hoc modo* (penè totus aër) *cum terra perierat; cujus Terræ utique prior facies* (nempe ante-diluviana) *fuerat deleta Diluvio. Qui autem nunc ſunt cœli & terra eodem verbo repoſiti ſunt igni reſervandi; Proinde qui Cœli & quæ Terra id eſt, qui mundus, pro eo mundo qui Diluvio periit, ex eâdem aquâ repoſitus eſt, ipſe igni noviſſimo reſervatur.* Here you ſee St. *Auſtin*'s Senſe upon the whole Matter; which is this, that the natural World, the Earth with the Heavens about it, was deſtroyed and changed at the Deluge into the preſent Heavens and Earth; which ſhall again, in like Manner, be deſtroyed and chang'd by the laſt Fire. Accordingly, in another Place,

to

to add no more, he ſaith, the Figure of the (ſublunary) World ſhall be changed at the Conflagration, as it was chang'd at the Deluge: *Tunc figura hujus mundi, &c.* Cap. xvi.

Thus you ſee, we have St. *Auſtin* on our ſide, in both Parts of our Interpretation; that St. *Peter*'s Diſcourſe is to be referr'd to the natural inanimate World, and that the preſent natural World is diſtinct and different from that which was before the Deluge. And St. *Auſtin* having applied this expreſly to St. *Peter*'s Doctrine by way of Commentary, it will free us from any Crime or Affectation of Singularity in the Expoſition we have given of that Place.

Venerable *Bede* hath followed St. *Auſtin*'s Footſteps in this Doctrine; for, interpreting St. *Peter*'s *original World* (Ἀρχαίῳ Κόσμῳ) 2 *Pet.* ii. 5. he refers both that and this (Chap. iii. 6.) to the natural inanimate World, which he ſuppoſeth to have undergone a Change at the Deluge. His Words are theſe, *Idem ipſe mundus eſt* (nempe quoad materiam) *in quo nunc humanum genus habitat, quem inhabitaverunt hi qui ante diluvium fuerunt, ſed tamen rectè Originalis Mundus, quaſi alius dicitur; quia ſicut in conſequentibus hujus Epiſtolæ ſcriptum continetur, Ille tunc mundus aquâ inundatus periit. Cælis videlicet qui erant prius, id eſt, cunctis aëris hujus turbulenti ſpatiis, aquarum accreſcentium altitudine conſumptis, ac Terrâ in alteram faciem, excedentibus aquis, immutatâ. Nam etſi montes aliqui atque convalles ab initio facti creduntur, non tamen tanti quanti nunc in orbe cernuntur univerſo.* 'Tis *the ſame World* (namely, as to the Matter and Subſtance of it) *which Mankind lives in now, and did live in before the Flood, but*

yet

yet that is truly called the ORIGINAL WORLD, *being as it were another from the preſent. For it is ſaid in the Sequel of this Epiſtle, that the World that was then, periſhed in the Deluge; namely, the Regions of the Air were conſumed by the Height and Exceſs of the Water; and by the ſame Waters the Earth was changed into another Form or Face. For although ſome Mountains and Valleys are thought to have been made from the Beginning, yet not ſuch great ones as now we ſee throughout the whole Earth.*

You ſee this Author does not only own a Change made at the Deluge, but offers at a farther Explication wherein that Change conſiſted, *viz.* That the Mountains and Inequalities of the Earth were made greater than they were before the Flood; and ſo he makes the Change, or the Difference betwixt the two Worlds gradual, rather than ſpecifical, if I may ſo term it. But we cannot wonder at that, if he had no Principles to carry it farther, or to make any other Sort of Change intelligible to him. *Bede* [*De 6 Dier. creat.*] alſo purſues the ſame Senſe and Notion in his Interpretation of that Fountain, *Gen.* ii. 5. that watered the Face of the Earth before the Flood. And many other Tranſcribers of Antiquity have recorded this Tradition concerning a Difference, gradual or ſpecifical, both in the ante-diluvian Heavens (*Gloſſ. Ordin. Gen.* ix. *de Iride Lyran. ib. Hiſt. Scholaſt. c.* 35. *Rab. Maurus & Gloſſ. Inter. Gen.* ii. 5. 6. *Alcuin. Quæſt. in Gen. Inter.* 135.) and in the ante-diluvian Earth, as the ſame Authors witneſs in other Places: As *Hiſt. Schol. c.* 34. *Gloſſ. Ord. in Gen.* vii. *Alcuin Inter.* 118, *&c.* Not to inſtance thoſe that tell us the Properties of the ante-

ante-diluvian World under the Name and Notion of *Paradiſe*.

Thus much concerning this remarkable Place in St. *Peter*, and the true Expoſition of it; which I have the more largely inſiſted upon, becauſe I look upon this Place as the chief Repoſitory of that great natural Myſtery, which in Scripture is communicated to us concerning the triple State or Revolution of the World. And of thoſe Men that are ſo ſcrupulous to admit the Theory we have propos'd, I would willingly know, whether they believe the Apoſtle in what he ſays concerning the *new Heavens* and the *new Earth to come?* Ver. 13. and if they do, why they ſhould not believe him as much concerning the *old Heavens* and the *old Earth* paſt? Ver. 5, and 6. which he mentions as formally, and deſcribes more diſtinctly than the other. But if they believe neither paſt nor to come, in a natural Senſe, but an unchangeable State of Nature from the Creation to its Annihilation, I leave them then to their Fellow-Eternaliſts in the Text, and to the Character or Cenſure the Apoſtle gives them, Κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, Men that go by their own private Humour and Paſſions, and prefer that to all other Evidence.

They deſerve this Cenſure, I am ſure, if they do not only diſbelieve, but alſo ſcoff, at this Prophetick and Apoſtolick Doctrine concerning the Viciſſitudes of Nature and a triple World. The Apoſtle in this Diſcourſe does formally diſtinguiſh three Worlds (for 'tis well known that the *Hebrews* have no Word to ſignify the natural World, but uſe that Periphraſis, *the Heavens* and *the Earth)* and upon each of them engraves a Name

and

and Title that bears a Note of Diſtinction in it: He calls them the *old Heavens and Earth*, the *preſent Heavens and Earth*, and the *new Heavens and Earth*. 'Tis true, theſe three are one, as to Matter and Subſtance; but they muſt differ as to Form and Properties; otherwiſe what is the Ground of this Diſtinction, and of theſe three different Appellations? Suppoſe the *Jews* had expected *Ezekiel*'s Temple for the third, and laſt, and moſt perfect; and that in the Time of the ſecond Temple they had ſpoke of them with this Diſtinction, or under theſe different Names, the *old Temple*, the *preſent Temple*, and the *new Temple* we expect; would any have underſtood thoſe three of one and the ſame Temple; never demoliſh'd, never chang'd, never rebuilt; always the ſame, both as to Materials and Form? No, doubtleſs, but of three ſeveral Temples ſucceeding one another. And have we not the ſame Reaſon to underſtand this Temple of the World, whereof St. *Peter* ſpeaks, to be threefold in Succeſſion; ſeeing he does as plainly diſtinguiſh it into the *old* Heavens and Earth, the *preſent* Heavens and Earth? and the *new* Heavens and Earth. And I do the more willingly uſe this Compariſon of the Temple, becauſe it hath been thought an Emblem of the outward World.

I know we are naturally averſe to entertain any thing that is inconſiſtent with the general Frame and Texture of our own Thoughts; that's to begin the World again; and we often reject ſuch Things without Examination. Neither do I wonder that the Generality of Interpreters beat down the Apoſtle's Words and Senſe to their own Notions; they had no other Grounds to go upon,

and Men are not willing, eſpecially in natural and comprehenſible things, to put ſuch a Meaning upon Scripture, as is unintelligible to themſelves; they rather venture to offer a little Violence to the Words, that they may pitch the Senſe at ſuch a convenient Height, as their Principles will reach to: And therefore though ſome of our modern Interpreters, whom I mention'd before, have been ſenſible of the natural Tendency of this Diſcourſe of St. *Peter*'s, and have much ado to bear off the Force of the Words, ſo as not to acknowledge that they import a real Diverſity betwixt the two Worlds ſpoken of; yet having no Principles to guide or ſupport them in following that Tract, they are forc'd to ſtop or divert another Way. 'Tis like entering into the Mouth of a Cave, we are not willing to venture farther than the Light goes: Nor are they much to blame for this, the Fault is only in thoſe Perſons that continue wilfully in their Darkneſs; and when they cannot otherwiſe reſiſt the Light, ſhut their Eyes againſt it, or turn their Head another Way.——But I am afraid I have ſtaid too long upon this Argument; not for my own ſake, but to ſatisfy others.

You may pleaſe to remember, that all I have ſaid hitherto, belongs only to the firſt Head: To prove a *Diverſity in general* betwixt the ante-diluvian Heavens and Earth, and the preſent; not expreſſing what their particular Form was. And this general Diverſity may be argued alſo by Obſervations taken from *Moſes* his Hiſtory of the World, before and after the Flood: From the Longevity of the Ante-diluvians; the Rainbow appearing after the Deluge; and the breaking open

an Abyſs capable to overflow the Earth. The Heavens that had no Rainbow, and under whoſe benign and ſteady Influence, Men liv'd ſeven, eight, nine hundred Years and upwards, [See *Theor. Book* ii. *ch.* 5.] muſt have been of a different Aſpect and Conſtitution from the preſent Heavens: And that Earth that had ſuch an Abyſs, that the Diſruption of it made an univerſal Deluge, muſt have been of another Form than the preſent Earth; and thoſe that will not admit a Diverſity in the two Worlds, are bound to give us an intelligible Account of theſe Phænomena: How they could poſſibly be in Heavens and Earth, like the preſent? Or if they were there once, why they do not continue ſo ſtill, if Nature be the ſame?

We need ſay no more, as to the ante-diluvian Heavens; but as to the Earth, we muſt now, according to the ſecond Part of the firſt Head, enquire, if that *particular Form*, which we have aſſign'd it before the Flood, be agreeable to Scripture. You know how we have deſcribed the Form and Situation of that Earth; namely, that it was built over the Abyſs, as a regular Orb, covering and incompaſſing the Waters round about, and founded, as it were, upon them. There are many Paſſages of Scripture that favour this Deſcription; ſome more expreſsly, others upon a due Explication. To this Purpoſe there are two expreſs Texts in the *Pſalms*; as *Pſal.* xxiv. 1, 2. *The Earth is the Lord's, and the Fulneſs thereof; the habitable World, and they that dwell therein. FOR he has founded it upon*

upon the * *Sea, and eſtabliſhed it upon the Floods.* An Earth founded upon the Seas, and eſtabliſh'd upon the Waters, is not this Earth we have deſcrib'd? The firſt Earth, as it came from the Hands of its Maker? Where can we now find in Nature ſuch an Earth, as the Seas and the Water for its Foundation? Neither is this Text without a ſecond, as a Fellow Witneſs to confirm the ſame Truth; for in *Pſal.* cxxxvi. *ver.* 4, 5, 6. we read to the ſame Effect, in theſe Words, *To him who alone does great Wonders; to him that by Wiſdom made the Heavens; to him that ſtretched out the Earth above the Waters.* We can hardly expreſs that Form of the ante-diluvian Earth, in Words more determinate than theſe are: Let us then, in the ſame Simplicity of Heart, follow the Words of Scripture; ſeeing this literal Senſe is not repugnant to Nature, but, on the contrary,

* I know ſome would make this Place of no Effect, by rendering the *Hebrew* Particle עַל *juxta, by* or *near* to; ſo they would read it thus, *he had founded the Earth by the Sea-ſide*, and eſtabliſh'd it by the Floods. What is there wonderful in this, that the Shores ſhould lie by the Sea-ſide? Where could they lie elſe? What Reaſon or Argument is this, why the Earth ſhould be the Lord's? The Earth is the Lord's, *for* he hath founded it *near* the Seas. Where is the Conſequence of this? But if he founded it upon the Seas, which could not be done by any other Hand but his, it ſhews both the Workman and the Maſter. And accordingly in the other, *Pſalm* cxxxvi. 6. if you render it, He *ſtretched* out the Earth *near* the Waters, How is that one of God's great Wonders, as it is there repreſented to be? Becauſe in ſome few Places this Particle is rendered otherwiſe, where the Senſe will bear it, muſt we therefore render it ſo when we pleaſe, and where the Senſe will not bear it? This being the moſt uſeful Signification of it, and there being no other Word that ſignifies *above* more frequently or determinately than this does, why muſt it ſignify otherwiſe in this Place? Men will wriggle any way to get from under the Force of a Text, that does not ſuit to their own Notions.

contrary, agreeable to it upon the ſtricteſt Examination. And we cannot, without ſome Violence, turn the Words to any other Senſe. What tolerable Interpretation can theſe admit of, if we do not allow the Earth once to have encompaſs'd and over-ſpread the Face of the Waters? To be *founded* upon the Waters, to be *eſtabliſh'd* upon the Waters, to be *extended* upon the Waters, what rational or ſatisfactory Account can be given of theſe Phraſes and Expreſſions from any thing we find in the preſent Situation of the Earth? Or how can they be verified concerning it? Conſult Interpreters, antient or modern, upon theſe two Places; ſee if they anſwer your Expectation, or anſwer the natural Importance of the Words, unleſs they acknowledge another Form of the Earth, than the preſent. Becauſe a Rock hangs its Noſe over the Sea, muſt the Body of the Earth be ſaid to be *ſtretched over the Waters?* Or, becauſe there are Waters in ſome ſubterraneous Cavities, is the Earth therefore *founded upon the Seas?* Yet ſuch lame Explications as theſe you will meet with; and while we have no better Light, we muſt content ourſelves with them; but when an Explication is offer'd, that anſwers the Propriety, Force and Extent of the Words, to reject it, only becauſe it is not fitted to our former Opinions, or becauſe we did not firſt think of it, is to take an ill Method in expounding Scripture. This *Foundation* or *Eſtabliſhment* of the Earth upon the Seas, this *Extention* of it above the Waters, relates plainly to the Body, or whole Circuit of the Earth, not to Parcels and Particles of it; as appears from the Occaſion, and its being join'd with the Heavens, the other Part of the World.

Beſides,

Beſides, *David* is ſpeaking of the Origin of the World, and of the divine Power and Wiſdom in the Conſtitution and Situation of our Earth; and theſe Attributes do not appear from the Holes of the Earth, and broken Rocks, which have rather the Face of a Ruin, than of Wiſdom; but in that wonderful Libration and Expanſion of the firſt Earth over the Face of the Waters, ſuſtained by its own Proportions, and the Hand of his Providence.

Theſe two Places in the *Pſalms* being duly conſider'd, we ſhall more eaſily underſtand a third Place, to the ſame Effect, in the *Proverbs*; delivered by *WISDOM*, concerning the Origin of the World, and the Form of the firſt Earth, in theſe Words, *Chapter* viii. 27. *When he prepared the Heavens I was there, when HE SET an Orb or Sphere upon the Face of the Abyſs.* We render it, when we ſet a Compaſs upon the Face of the Abyſs; but if we have rightly interpreted the Prophet *David*, 'tis plain enough what Compaſs is here to be underſtood; not an imaginary Circle, (for why ſhould that be thought one of the wonderful Works of God?) but that exterior Orb of the Earth that was ſet upon the Waters: That was the Maſter-piece of the divine Art in framing of the firſt Earth, and therefore very fit to be taken Notice of by *Wiſdom*. And upon this Occaſion, I deſire you to reflect upon St. *Peter*'s Expreſſion, concerning the firſt Earth, and to compare it with *Solomon*'s, to ſee if they do not anſwer one another. St. *Peter* calls it, γῆ καθεςῶσα δι' ὑδάτων, *an Earth conſiſting, ſtanding*, or *ſuſtained by the Waters*. And *Solomon* calls it על כני תהום חוג *An Orb drawn upon the Face of the Abyſs.* And St. *Peter* ſays, that was done τῷ λόγῳ τȣ̃ Θεȣ̃,

by the *Wiſdom of God*; which is the ſame Λόγος or *Wiſdom*, that here declares herſelf to have been preſent at this Work. Add now to theſe two Places, the two forementioned out of the *Pſalmiſt*; *An Earth founded upon the Sea*, (Pſal. xxiv. 2.) and an *Earth ſtretched out above the Waters*; (*Pſal.* cxxxvi. 6.) Can any Body doubt or queſtion; but all theſe four Texts refer to the ſame Thing? And ſeeing St. *Peter*'s Deſcription refers certainly to the ante-diluvian Earth, they muſt all refer to it; and do all as certainly and evidently agree with our Theory concerning the Form and Situation of it.

The pendulous Form and Poſture of that firſt Earth being prov'd from theſe four Places, 'tis more eaſy and emphatical to interpret in this Senſe that Paſſage in *Job*, *ch.* xxvi. 7. *He ſtretcheth out the North over the Tohu*, (for ſo it is in the Original) *and hangeth the Earth upon nothing*. And this ſtrange Foundation or no Foundation of the exterior Earth ſeems to be the Ground of thoſe noble Queſtions propoſed to *Job* by God Almighty, *chap.* xxxviii. *Where waſt thou, when I laid the Foundations of the Earth? Declare if thou haſt Underſtanding, whereupon are the Foundations thereof faſtened, and who laid the Corner-Stone?* There was neither Foundation, nor Corner-Stone, in that Piece of Architecture; and that was it which made the Art and Wonder of it. But I have ſpoken more largely to theſe Places in the Theory itſelf, *Book* i. *p.* 119. And if the four Texts before mention'd be conſider'd without Prejudice, I think there are few Matters of natural Speculation that can be ſo well prov'd out of Scripture, as the Form

Form which we have given to the ante-diluvian Earth.

But yet it may be thought a juſt, if not a neceſſary Appendix to this Diſcourſe, concerning the Form of the ante-diluvian Earth, to give an Account alſo of the *ante-diluvian Abyſs*, and the Situation of it according to Scripture; for the Relation which theſe two have to one another, will be a farther Means to diſcover, if we have rightly determined the Form of that Earth. The *Abyſs* or *Tehom Rabbah* is a Scripture Notion, and the Word is not us'd, that I know of, in that diſtinct and peculiar Senſe in Heathen Authors. 'Tis plain that in Scripture it is not always taken for the Sea (as *Gen.* i. 2. and vii. 11. and xlix. 25. *Deut.* xxxiii. 13. *Job* xxviii. 14. and xxxviii. 16. *Pſal.* xxxiii. 7. and lxxi. 20. and lxxviii. 15. and cxxxv. 6. *Apoc.* xx. 1, 3.) but for ſome other Maſs of Waters, or ſubterraneous Store-houſe. And this being obſerv'd, we may eaſily diſcover the Nature, and ſet down the Hiſtory of the Scripture-Abyſs.

The Mother-Abyſs is no doubt that in the Beginning of *Geneſis*, *v.* 2, which had nothing but Darkneſs upon the Face of it, or a thick caliginous Air. The next News we hear of this Abyſs is at the Deluge, (*Gen.* vii. 11.) where 'tis ſaid to be broke open, and the Waters of it to have drowned the World. It ſeems then, this Abyſs was clos'd up ſome Time betwixt the Creation and the Deluge, and had got another Cover than that of Darkneſs. And if we will believe *Wiſdom*, (*Prov.* viii. 27.) who was there preſent at the Formation of the Earth, an *Orb was ſet upon*

the Face of the Abyſs, at the Beginning of the World.

That theſe three Places refer to the ſame Abyſs, I think, cannot be queſtioned by any that will compare them and conſider them. That of the Deluge, *Moſes* calls there *Tehom-Rabbah*, the great *Abyſs*; and can there be any greater than the fore-mentioned Mother-Abyſs? And *WISDOM*, in that Place in the *Proverbs*, uſeth the ſame Phraſe and Words with *Moſes*, *Gen.* i. 2. עַל כְּנֵי תְהוֹם *upon the Face of the Deep*, or of the *Abyſs*; changing *Darkneſs* for that *Orb* of the exterior Earth, which was made afterwards to incloſe it. And in this Sort it lay, and under this Cover, when the *Pſalmiſt* ſpeaks of it in theſe Words, *Pſal.* xxxiii. 7. *He gathereth the Waters of the Sea, as in a* * *Bag*; *he layeth up the Abyſs in Store-houſes.* Laſtly, we may obſerve, that 'twas this Mother-Abyſs, whoſe Womb was burſt at the Deluge, when the Sea was born, and broke forth as if it had iſſued out of a Womb; as God expreſſeth it to *Job*, *chap.* xxxviii. 8. in which Place the *Chaldee* Paraphraſe reads it, when it broke forth, *coming out of the Abyſs.* Which Diſruption at the Deluge ſeems alſo to be alluded to *Job* xii. 14, 15. and more plainly, *Prov.* iii. 20. *by his Knowledge the Abyſſes are broken up.*

Thus you have already a three-fold State of the Abyſs, which makes a ſhort Hiſtory of it; firſt, *open*, at the Beginning; then *covered* 'till the Deluge; then *broke open* again, as it is at preſent. And

* This reading or tranſlating is generally followed, (*Theor. Book* i. *p.* 86.) though the *Engliſh* Tranſlation read *on a Heap*, unſuitably to the Matter and to the Senſe.

And we purſue the Hiſtory of it no farther; but we are told, *Apoc.* xx. 3. That it ſhall be ſhut up again, and the great Dragon in it, for a thouſand Years. In the mean Time we may obſerve from this Form and Poſture of the ante-diluvian Abyſs, how ſuitable it is and coherent with that Form of the ante-diluvian Earth which St. *Peter* and the *Pſalmiſt* hath deſcribed, *ſuſtained by the Waters*; *founded upon the Waters*; *ſtretched above the Waters*; for if it was the Cover of this Abyſs (and it had ſome Cover that was broke at the Deluge) it was ſpread as a Cruſt or Ice upon the Face of thoſe Waters, and ſo made an *Orbis Terrarum*, an habitable Sphere of Earth about the Abyſs.

SO much for the Form of the ante-diluvian Earth and Abyſs; which as they aptly correſpond to one another, ſo, you ſee, our Theory anſwers, and is adjuſted to both; and, I think, ſo fitly, that we have no Reaſon hitherto to be diſpleaſed with the Succeſs we have had in the Examination of it, according to Scripture. We have diſpatch'd the two main Points in Queſtion, firſt, to prove a Diverſity in general betwixt the two natural Worlds, or betwixt the Heavens and the Earth before and after the Flood. Secondly, to prove wherein this Diverſity conſiſted; or that the particular Form of the ante-diluvian Heavens and Earth was ſuch according to Scripture, as we have deſcrib'd it in the Theory. You'll ſay, then the Work is done; what needs more, all the reſt follows of Courſe? For if the ante-diluvian Earth had ſuch a Form as we have propos'd and prov'd

it to have had, there could be no Deluge in it, but by a Diſſolution of its Parts and exterior Frame: And a Deluge ſo made, would not be in the Nature of a Standing-Pool, but of a violent Agitation and Commotion of the Waters. This is true; theſe Parts of the Theory are ſo cemented, that you muſt grant all, if you grant any. However we will try, if even theſe two Particulars alſo may be prov'd out of Scripture; that is, if there be any Marks or Memorandums left there by the Spirit of God, of ſuch a Fraction or Diſſolution of the Earth at the Deluge; and alſo ſuch Characters of the Deluge itſelf, as ſhew it to have been by a Fluctuation and impetuous Commotion of the Waters.

To proceed then; that there was a Fraction or Diſſolution of the Earth at the Deluge, the Hiſtory of it by *Moſes* gives us the firſt Account, ſeeing he tells us, as the principal Cauſe of the Flood, that the Fountains of the *great Abyſs* were *cloven* or *burſt aſunder*; and upon this Diſruption the Waters guſh'd out from the Bowels of the Earth, as from the widen'd Mouths of ſo many Fountains. I do not take *Fountains* there to ſignify any more than Sources or Stores of Water; noting alſo this Manner of their Eruption from below, or out of the Ground, as Fountains do. Accordingly in the *Proverbs*, (*chap.* iii. 20.) 'tis only ſaid, the *Abyſſes were broken open.* I do not doubt, but this refers to the Deluge, as *Bede*, and others underſtand it; the very Word being us'd here, both in the *Hebrew* and Septuagint, נבקעו ἐῤῥάγησαν that expreſs the Diſruption of the Abyſs at the Deluge.

And

And this breaking up of the Earth at that Time, is elegantly expreſt in *Job*, by the burſting of the Womb of Nature, when the Sea was firſt brought to Light; *chap.* xxxviii. when after many Pangs and Throws and Dilacerations of her Body, Nature was delivered of a Burthen, which ſhe had borne in her Womb ſixteen hundred Years.

Theſe three Places I take to be Memorials and Proofs of the Diſruption of the Earth, or of the Abyſs, at the univerſal Deluge. And to theſe we may add more out of the Prophets, *Job*, and the *Pſalms*, by way of Alluſion commonly to the State of Nature at that Time. The Prophet *Iſaiah*, in deſcribing the future Deſtruction of the World, *chap.* xxiv. 18, 19. ſeems plainly to allude and have reſpect to the paſt Deſtruction of it at the Deluge; as appears by that leading Expreſſion, *the Windows from on high are open*, מְמָרוֹם נִפְתְּחוּ אֱדֵכוּת θυρίδες ἐκ τῦ ὐρανῦ ἠνεώχθησαν, taken manifeſtly from *Gen.* vii. 11. Then ſee how the Deſcription goes on; *the Windows from on high are open, and the Foundations of the Earth do ſhake, the Earth is utterly broken down, the Earth is quite diſſolved, the Earth is exceedingly moved.* Here are Concuſſions, and Fractions, and Diſſolutions, as there were in the mundane Earthquake and Deluge; which we had expreſt before only by *breaking open the Abyſs.* By the Foundations of the Earth here and elſewhere, I perceive many underſtand the Center; ſo by *moving* or *ſhaking* the Foundations, or putting them out of Courſe, muſt be underſtood a diſplacing of the Center; which was really done at the Deluge, as we have ſhewn in its proper Place, *Theor. Book* ii. *Chap.* 3.

If

If we therefore remember, that there was both a Diſlocation, as I may ſo ſay, and a Fraction in the Body of the Earth, by that great Fall; a Diſlocation as to the Center, and a Fraction as to the Surface and exterior Region, it will truly anſwer to all thoſe Expreſſions in the Prophet, that ſeem ſo ſtrange and extraordinary. 'Tis true, this Place of the Prophet reſpects alſo, and foretels, the future Deſtruction of the World; but that being by Fire, when the *Elements ſhall melt with fervent Heat, and the Earth with the Works therein ſhall be burnt up*, theſe Expreſſions of *Fractions and Concuſſions*, ſeem to be taken originally from the Manner of the World's firſt Deſtruction, and to be transferr'd, by way of Application, to repreſent and ſignify the ſecond Deſtruction of it, though, it may be, not with the ſame Exactneſs and Propriety.

There are ſeveral other Places that refer to the Diſſolution and Subverſion of the Earth at the Deluge, *Amos* ix. 5, 6. *The Lord of Hoſts is he, that toucheth the Earth, and it ſhall melt, or be diſſolv'd.——and it ſhall riſe up wholly like a Flood, and ſhall be drowned as by the Flood of Ægypt.* By *this* and by *the next verſe* the Prophet ſeems to allude to the Deluge, and to the Diſſolution of the Earth that was then. This in *Job* ſeems to be called *breaking down the Earth, and overturning the Earth*, chap. xii. 14, 15. *Behold he breaketh down and it cannot be built again, He ſhutteth upon Man, and there can be no opening. Behold, he with-holdeth the Waters, and they dry up; alſo he ſendeth them out, and they overturn the Earth:* Which Place you may ſee paraphras'd, *Theo. Book* i. *p.* 124, 125. We have already cited, and

ſhall

ſhall hereafter cite, other Places out of *Job*; and as that ancient Author (who is thought to have liv'd before the *Judaical* Oeconomy, and nearer to *Noah* than *Moſes*) ſeems to have had the *Præcepta Noachidarum*, ſo alſo he ſeems to have had the *Dogmata Noachidarum*; which were deliver'd by *Noah* to his Children and Poſterity, concerning the Myſteries of natural Providence, the Origin and Fate of the World, the Deluge and antediluvian State, *&c.* and accordingly we find many Strictures of theſe Doctrines in the Book of *Job*. Laſtly, In the *Pſalms* there are Texts that mention the *ſhaking of the Earth*, and the *Foundations* of the World, in reference to the Flood, if we judge aright; whereof we will ſpeak under the next Head, *concerning* the raging of the Waters in the Deluge.

Theſe Places of Scripture may be noted, as left us to be Remembrancers of that general Ruin and Diſruption of the Earth at the Time of the Deluge. But I know it will be ſaid of them, that they are not ſtrict Proofs, but Alluſions only: Be it ſo; yet what is the Ground of thoſe Alluſions? Something muſt be alluded, and ſomething that hath paſt in Nature, and that is recorded in Sacred Hiſtory; and what is that, unleſs it be the univerſal Deluge, and that Change and Diſturbance that was then in all Nature? If others ſay, that theſe and ſuch like Places are to be underſtood morally and allegorically, I do not envy them their Interpretation; but when Nature and Reaſon will bear a literal Senſe, the Rule is, that we ſhould not recede from the Letter. But I leave theſe things to every one's Thoughts; which the more calm they are, and the more impartial, the

the more eaſily they will feel the Impreſſions of Truth: In the mean Time, I proceed to the laſt Particular mention'd, *The Form of the Deluge itſelf.*

This we ſuppoſe to have been, not in the Way of a ſtanding Pool, the Waters making an equal Surface, and an equal Height every where; but that the extream Height of the Waters was made by the extream Agitation of them; caus'd by the Weight and Force of great Maſſes or Regions of Earth falling at once into the Abyſs; by which Means, as the Waters in ſome Places were preſs'd out, and thrown at an exceſſive Height into the Air, ſo they would alſo in certain Places gape, and lay bare even the Bottom of the Abyſs; which would look as an open Grave ready to ſwallow up the Earth, and all it bore. Whilſt the Ark, in the mean Time, falling and riſing by theſe Gulphs and Precipices, ſometimes above Water, and ſometimes under, was a true Type of the State of the Church in this World: And to this Time and State *David* alludes in the Name of the Church, *Pſalm* xlii. 7. *Abyſs calls unto Abyſs at the Noiſe of thy Cataracts or Water-Spouts; all thy Waters and Billows have gone over me.* And again, *Pſal.* xlvi. 2, 3. in the Name of the Church, *Therefore will not we fear tho' the Earth be removed, and tho' the Mountains be carried into the Midſt of the Seas. The Waters thereof roar and are troubled, the Mountains ſhake with the ſwelling thereof.*

But there is no Deſcription more remarkable, or more eloquent, than of that Scene of Things repreſented, *Pſalm* xviii. 7, 8, 9, *&c.* which ſtill alludes,

alludes, in my Opinion, to the Deluge-Scene, and in the Name of the Church. We will ſet down the Words at large.

Ver. 6. *In my Diſtreſs I called upon the Lord, and cryed unto my God; He heard my Voice out of his Temple, and my Cry came before him into his Ears.*

7. *Then the Earth ſhook and trembled, the Foundations alſo of the Hills moved and were ſhaken, becauſe he was wroth.*

8. *There went up a Smoak from his Noſtrils, and Fire out of his Mouth devoured; Coals were kindled by it.*

9. *He bowed the Heavens alſo and came down, and Darkneſs was under his Feet.*

10. *And he rode upon a Cherub and did fly, he did fly upon the Wings of the Wind.*

11. *He made Darkneſs his ſecret Place; his Pavilion round about him was dark Waters and thick Clouds of the Sky.*

12. *At the Brightneſs before him the thick Clouds paſſed, Hail and Coals of Fire.*

13. *The Lord alſo thunder'd in the Heavens, and the Higheſt gave his Voice, Hail and Coals of Fire.*

14. *Yea, he ſent out his Arrows, and ſcattered them; and he ſhot out Lightnings and diſcomfited them.*

15. *Then the Channels of Waters were ſeen, and the Foundations of the World were diſcovered; at thy Rebuke, O Lord, at the Blaſt of the Breath of thy Noſtrils.*

He ſent from above, he took me; he drew me out of great Waters. מַיִם רַבִּים

This

This is a rough, I think, Draught of the Face of the Heavens and the Earth at the Deluge, as the laſt Verſes do intimate; and 'tis apply'd to expreſs the Dangers and Deliverances of the Church: The Expreſſions are ſo far too high to be apply'd to *David* in his Perſon, and to his Deliverance from *Saul*; no ſuch Agonies or Diſorders of Nature as are here inſtanc'd, were made in *David*'s Time, or upon his Account; but 'tis a Scheme of the Church, and of her Fate, particularly, as repreſented by the Ark, in that diſmal Diſtreſs, when all Nature was in Confuſion. And though there may be ſome Things here intermixt to make up the Scene, that are not ſo cloſe to the Subject as the reſt, or that they may be refer'd to the future Deſtruction of the World; yet that is not unuſual, nor amiſs, in ſuch Deſcriptions, if the great Strokes be fit and rightly placed. That there was Smoak, and Fire, and Water, and Thunder, and Darkneſs, and Winds, and Earthquakes, at the Deluge, we cannot doubt, if we conſider the Circumſtances of it: Waters daſh'd and broken made a Smoak and Darkneſs, and no Hurricane could be ſo violent as the Motions of the Air at Time: Then the Earth was torn in Pieces, and its Foundations ſhaken. And as to Thunder and Lightning, the Encounters and Colliſions of the mighty Waves, and the Cracks of a falling World, would make Flaſhes and Noiſes, far greater and more terrible, than any that can come from Vapours and Clouds. There was an univerſal * Tempeſt, a Conflict and Claſhing of all

* See *Philo Judæus* his Deſcription of the Deluge, both as to the Commotions of the Heavens, and the Fractions of the Earth. In his firſt Treatiſe *de Abrahamo, mih, p.* 279.

all the Elements; and *David* ſeems to have repreſented it ſo; with God Almighty in the Midſt of it, ruling them all.

But I am apt to think, ſome will ſay, all this is Poetical in the Prophet, and theſe are hyperbolical and figurative Expreſſions, from which we cannot make any Inference, as to the Deluge and the natural World: 'Tis true, thoſe that have no Idea of the Deluge, that will anſwer to ſuch a Scene of Things, as is here repreſented, muſt give ſuch a ſlight Account of this *Pſalm*. But on the other hand, if we have already an Idea of the Deluge, that is rational, and alſo conſonant to Scripture upon other Proofs, and the Deſcription here made by the Prophet anſwer to that Idea, whether then is it not more reaſonable to think, that it ſtands upon that Ground, than to think it a mere Fancy and poetical Scene of Things? This is the true State of the Caſe, and that which we muſt judge of. Methinks 'tis very harſh to ſuppoſe all this a bare Fiction, grounded upon no Matter of Fact, upon no ſacred Story, upon no Appearance of God in Nature. If you ſay it hath a moral Signification, ſo let it have, we do not deſtroy that: It hath Reference, no doubt, to the Dangers and Deliverances of the Church; but the Queſtion is, whether the Words and natural Senſe be a Fancy only, a Bundle of random Hyperboles? or, whether they relate to the Hiſtory of the Deluge, and the State of the Ark there repreſenting the Church? This makes the Senſe doubly rich, Hiſtorically and Morally; and grounds it upon Scripture and Reaſon, as well as upon Fancy.

That violent Eruption of the Sea out of the Womb of the Earth, which *Job* ſpeaks of, is, in my Judgment, another Deſcription of the Deluge; 'tis *chap.* xxxviii. 8, 9, 10, 11. *Who ſhut up the Sea with Doors, when it broke forth, as if it had iſſued out of a Womb; when I made the Cloud the Garment thereof, and thick Darkneſs a ſwadling Band for it. And broke up for it my decreed Place.——Hitherto ſhalt thou come,* &c. Here you may ſee the Birth and Nativity of the Sea, or of *Oceanus*, deſcrib'd *, how he broke out of the Womb, and what his firſt Garment and Swadling-Cloaths were; namely, Clouds and thick Darkneſs. This cannot refer to any Thing, that I know of, but to the Face of Nature at the Deluge; when the Sea was born, and wrapt up in Clouds and broken Waves, and a dark impenetrable Miſt round the Body of the Earth. And this ſeems to be the very ſame, that *David* had expreſs'd in his Deſcription of the Deluge, *Pſal.* xviii. 11. *He made Darkneſs his ſecret Place, his Pavilion round about him were dark Waters and thick Clouds of the Skies.* For this was truly the Face of the World in the Time of the Flood, tho' we little reflect upon it. And this dark Confuſion every where, above and below, aroſe from the violent and confus'd Motion of the Abyſs; which was daſh'd in Pieces by the falling Earth; and flew into the Air in miſty Drops, as Duſt flies up in a great Ruin. [See *Theor. Book* i. *p.* 136.]

But

* *Uti comparatio præcedens,* Ver. 4, 5, 6. *de ortu Telluris, ſumitur ab ædificio, ita hæc altera de ortu maris, ſumitur à partu; & exhibetur Oceanus, primùm, ut fœtus incluſus in utero, dein ut erumpens & prodeuns, denique ut faſciis & primis ſuis panniis involvutus. Atque ex aperto Terræ utero prorupit aquarum moles, ut proluvies illæ, quam ſimul cum fœtu profundere ſolet puerpera.*

But I am afraid, we have ſtay'd too long upon this Particular, *The Form of the Deluge*; ſeeing 'tis but a Corollary from the precedent Article about the Diſſolution of the Earth. However, Time is not ill ſpent about any Thing that relates to natural Providence, whereof the two moſt ſignal Inſtances in our ſacred Writings, are, the *Deluge* and the *Conflagration*. And ſeeing *Job* and *David* do often reflect upon the Works of God in the external Creation, and upon the Adminiſtrations of Providence, it cannot be imagin'd, that they ſhould never reflect upon the Deluge; the moſt remarkable Change of Nature that ever hath been, and the moſt remarkable Judgment upon Mankind. And if they have reflected upon it any where, 'tis, I think, in thoſe Places and thoſe Inſtances, which I have noted; and if thoſe Places do relate to the Deluge, they are not capable, in my Judgment, of any fairer or more natural Interpretation, than that which we have given them; which you ſee, how much it favours and confirms our Theory.

I have now finiſhed the Heads I undertook to prove, that I might ſhew our Theory to agree with Scripture in theſe three principal Points; firſt, in that it ſuppoſeth a Diverſity and Difference betwixt the ante-diluvian Heavens and Earth, and the preſent Heavens and Earth: Secondly, in aſſigning the particular Form of the ante-diluvian Earth and Abyſs: Thirdly, in explaining the Deluge by a Diſſolution of that Earth, and an Eruption of the Abyſs. How far I have ſucceeded in this Attempt, as to others, I cannot tell; but I am ſure I have convinced my ſelf, and am ſatisfied that my Thoughts, in that Theory, have run

in the ſame Tract with the Holy Writings, with the true Intent and Spirit of them. There are ſome Perſons that are wilfully ignorant in certain Things, and others that are willing to be ignorant, as the Apoſtle phraſeth it; ſpeaking of thoſe Eternaliſts that denied the Doctrine of the Change and Revolutions of the natural World: And 'tis not to be expected but there are many ſtill of the ſame Humour, and therefore may be called *willingly ignorant*; that is, they will not uſe that Pains and Attention that is neceſſary for the Examination of ſuch a Doctrine, nor Impartiality in judging after Examination; they greedily lay hold on all Evidence on one ſide, and willingly forget, or ſlightly paſs over, all Evidence for the other. This, I think, is the Character of thoſe that are *willingly ignorant*; for I do not take it to be ſo deep as a downright wilful Ignorance, where they are plainly conſcious to themſelves of that Wilfulneſs: but where an inſenſible Mixture of human Paſſions inclines them one Way, and makes them averſe to the other; and in that Method draws on all the Conſequences of a willing *Ignorance*.

There remains ſtill, as I remember, one Propoſition that I am bound to make good; I ſaid, at firſt, that our Hypotheſis concerning the Deluge was more agreeable not only to Scripture in general, but alſo to the particular Hiſtory of the Flood left us by *Moſes*; I ſay, more agreeable to it than any other Hypotheſis, that hath yet been been propos'd. This may be made good in a few Words; for in *Moſes*'s Hiſtory of the Deluge, there are two principal Points, the Extent of the Deluge, and the Cauſes of it; and in both theſe we do fully agree with that ſacred Author. *As*

to

to the Extent of it, he makes the Deluge univerſal; *All the high Hills under the whole Heaven were cover'd fifteen Cubits upwards.* We alſo make it univerſal, over the Face of the whole Earth; and in ſuch a Manner, as muſt needs raiſe the Waters above the Top of the higheſt Hills every where. As *to the Cauſes of it*, *Moſes* makes them to be the Diſruption of the *Abyſs*, and the *Rains*, and no more; and in this alſo we exactly agree with him; we know no other Cauſes, nor pretend to any other but thoſe two. Diſtinguiſhing therefore *Moſes* his Narration as to the Subſtance and Circumſtances of it, it muſt be allowed that theſe two Points make the Subſtance of it, and that an Hypotheſis that differs from it in either of theſe two, differs from it more than ours; which, at the worſt, can but differ in Matter of Circumſtance. Now ſeeing the great Difficulty about the Deluge is the Quantity of Water required for it, there have been two Explications propoſed, beſides ours, to remove or ſatisfy this Difficulty; one whereof makes the Deluge not to have been univerſal, or to have reach'd only *Judea* and ſome neighbouring Countries, and therefore leſs Water would ſuffice; the other owning the Deluge to be univerſal, ſupplies it ſelf with Water from the divine Omnipotency, and ſays *new* Waters were created then for the nonce, and again annihilated, when the Deluge was to ceaſe. Both theſe Explications, you ſee, (and I know no more of Note that are not obnoxious to the ſame Exceptions) differ from *Moſes* in the Subſtance, or in one of the two ſubſtantial Points, and conſequently more than ours doth. The firſt changeth the Flood into a kind of Na-

tional Inundation; and the ſecond aſſigns other Cauſes of it than *Moſes* had aſſign'd: And as they both differ apparently from the *Moſaical* Hiſtory, ſo you may ſee them refuted upon other Grounds alſo, in the third Chapter of the firſt Book of the *Theory*.

This may be ſufficient as to the Hiſtory of the Flood by *Moſes:* But poſſibly it may be ſaid, the principal Objection will ariſe from *Moſes* his ſix Days Creation in the firſt Chapter of *Geneſis*; where another ſort of Earth, than what we have form'd from the Chaos, is repreſented to us; namely, a terraqueous Globe, ſuch as our Earth is at preſent. 'Tis indeed very apparent, that *Moſes* hath accommodated his ſix Days Creation to the preſent Form of the Earth, or to that which was before the Eyes of the People, when he wrote. But it is a great Queſtion, whether that was ever intended for a true Phyſical Account of the Origin of the Earth; or whether *Moſes* did either Philoſophize or Aſtronomize in that Deſcription. The antient Fathers, when they anſwer the Heathens, and the Adverſaries of Chriſtianity, do generally deny it; as I am ready to make good upon another Occaſion. And the Thing it ſelf bears in it evident Marks of an Accommodation and Condeſcenſion to the vulgar Notions concerning the Form of the World: Thoſe that think otherwiſe, and would make it literally and phyſically true in all the Parts of it, I deſire them, without entring upon the ſtrict Merits of the Cauſe, to determine theſe Preliminaries. Firſt, whether the whole Univerſe riſe from a terreſtrial Chaos? Secondly, what Syſtem of a World this ſix Days Creation proceeds upon;

on; whether it ſuppoſes the Earth, or the Sun, for the Center? Thirdly, whether the Sun and fix'd Stars are of a later Date, and a later Birth, than this Globe of Earth? And laſtly, where is the Region of the Super-celeſtial Waters? When they have determin'd theſe Fundamentals, we will proceed to other Obſervations upon the ſix Days Work, which will farther aſſure us, that 'tis a Narration ſuited to the Capacity of the People, and not to the ſtrict and phyſical Nature of Things. Beſides, we are to remember, that *Moſes* muſt be ſo interpreted in the firſt Chapter of *Geneſis*, as not to interfere with himſelf in other Parts of his Hiſtory; nor to interfere with St. *Peter*, or the Prophet *David*, or any other ſacred Authors, when they treat of the ſame Matter. Nor laſtly, ſo, as to be repugnant to clear and unconteſted Science. For, in Things that concern the natural World, that muſt always be conſulted.

With theſe Precautions, let them try if they can reduce that Narrative of the Origin of the World, to phyſical Truth; ſo as to be conſiſtent, both with Nature, and with Divine Revelation, every where. It is eaſily reconcileable to both, if we ſuppoſe it wrote in a vulgar Style, and to the Conceptions of the People; and we cannot deny that a vulgar Style is often made uſe of in the holy Writings. How freely and unconcernedly does Scripture ſpeak of God Almighty, according to the Opinions of the Vulgar? Of his *Paſſions, local Motions, Parts and Members of his Body:* Which all are Things that do not belong, or are not compatible with the Divine Nature, according to Truth and Science. And if this

Liberty be taken, as to God himſelf, much more may it be taken as to his Works. And accordingly we ſee, what Motion the Scripture gives to the Sun; what Figure to the Earth; what Figure to the Heavens: All according to the Appearance of Senſe and popular Credulity, without any Remorſe for having tranſgreſſed the Rules of intellectual Truth.

This vulgar Style of Scripture, in deſcribing the Nature of Things, hath been often miſtaken for the real Senſe, and ſo become a Stumbling block in the Way of Truth. Thus the *Anthropomorphites* of old contended for the human Shape of God, from the Letter of Scripture, and brought many expreſs Texts for their Purpoſe; but ſound Reaſon, at length, got the upper hand of literal Authority. Then ſeveral of the Chriſtian Fathers contended, that there were no *Antipodes*; and made that Doctrine irreconcilable to Scripture; But this alſo, after a while, went off, and yielded to Reaſon and Experience. Then, the Motion of the Earth muſt by no means be allow'd, as being contrary to Scripture; for ſo it is indeed, according to the Letter and vulgar Style. But all intelligent Perſons ſee thorough this Argument, and depend upon it no more in this Caſe, than in the former. Laſtly, the Original of the Earth from a Chaos, drawn according to the Rules of Phiſiology, will not be admitted; becauſe it does not agree with the Scheme of the ſix Days Creation. But why may not this be wrote in a vulgar Style, as well as the reſt? Certainly there can be nothing more like a vulgar Style, than to ſet God to *work by the Day*, and in ſix Days to finiſh his Taſk; as he is there repreſented. We may therefore

probably hope that all theſe Diſguiſes of Truth will at length fall off, and that we ſhall ſee God and his Works in a pure and naked Light.

Thus I have finiſhed what I had to ſay in Confirmation of this Theory from Scripture: I mean of the former Part of it, which depends chiefly upon the Deluge, and the ante-diluvian Earth. When you have collated the Places of Scripture, on either ſide, and laid them in the Balance, to be weigh'd one againſt another; if you do but find them equal, or near to an equal Poiſe, you know in whether Scale the natural Reaſons are to be laid; and of what Weight they ought to be in an Argument of this kind. There is a great Difference betwixt Scripture with Philoſophy on its ſide, and Scripture with Philoſophy againſt it, when the Queſtion is concerning the natural World: And this is our Caſe; which I now leave to the Conſideration of the unprejudiced Reader, and proceed to the Proof of the ſecond Part of the Theory.

THE latter Part conſiſts of the *Conflagration of the World*, and the *new Heavens* and *new Earth*; and ſeeing there is no Diſpute concerning the former of theſe two, our Taſk will now lie in a little Compaſs: being only this, to prove that there will be new Heavens, and a new Earth, after the Conflagration. This, to my Mind, is ſufficiently done already, in the firſt, ſecond and third Chapters of the iv^th^ Book, both from Scripture and Antiquity, whether Sacred or Prophane; and therefore, at preſent, we will only make a ſhort

ſhort and eaſy Review of Scripture-Teſtimonies, with Deſign chiefly to obviate and diſappoint the Evaſions of ſuch, as would beat down ſolid Texts into thin Metaphors and Allegories.

The Teſtimonies of Scripture concerning the *Renovation of the World*, are either expreſs, or implicit: Thoſe I call expreſs, that mention the new Heavens and new Earth; and thoſe implicit, that ſignify the ſame Thing, but not in expreſs Terms. So when our Saviour ſpeaks of a *Palingeneſia*, or Regeneration; (*Matt.* xix. 28, 29.) or St. *Peter*, of an *Apocataſtaſis* or Reſtitution; (*Acts* iii. 21.) theſe being Words uſed by all Authors, Prophane or Eccleſiaſtical, for the *Renovation* of the World, ought, in reaſon, to be interpreted in the ſame Senſe in the Holy Writings. And in like Manner, when St. *Paul* ſpeaks of his *future Earth*, or an *habitable World to come*, Hebr. ii. 5. ἡ οἰκουμένη ἡ μέλλουσα· or of a *Redemption* or Melioration of the preſent State of Nature, *Rom.* iii. 21, 22. theſe lead us again, in other Terms, to the ſame *Renovation* of the World.

But there are alſo ſome Places of Scripture, that ſet the *new Heavens* and *new Earth* in ſuch a full and open View, that we muſt ſhut our Eyes not to ſee them. St. *John* ſays, he ſaw them, and obſerved the Form of the new Earth, *Apoc.* xxi. 1. *Iſa.* lxv. 17. The Seer *Iſaiah* ſpoke of them in expreſs Words, many hundred Years before. And St. *Peter* marks the Time when they are to be introduc'd, namely, after the Conflagration, or after the Diſſolution of the preſent Heavens and Earth, 2 *Pet.* iii. 12, 13.

Theſe

Theſe later Texts of Scripture being ſo expreſs, there is but one Way left to elude the Force of them; and that is, by turning the *Renovation of the World* into an Allegory; and making the new Heavens and new Earth to be allegorical Heavens and Earth, not real and material, as ours are. This is a bold Attempt of ſome modern Authors, who chuſe rather to ſtrain the Word of God, than their own Notions. There are Allegories, no doubt, in Scripture, but we are not to allegorize Scripture without ſome Warrant; either from an Apoſtolical Interpretation, or from the Neceſſity of the Matter; and I do not know how they can pretend to either of theſe, in this Caſe. However, that they may have all fair Play, we will lay aſide, at preſent, all the other Texts of Scripture, and confine our ſelves wholly to St. *Peter*'s Words; to ſee and examine whether they are, or can be turn'd into an Allegory, according to the beſt Rules of Interpretation.

St. *Peter*'s Words are theſe, 2 *Pet.* iii. 11, 12, 13. *Seeing then all theſe Things ſhall be diſſolved, what manner of Perſons ought ye to be in all holy Converſation and Godlineſs? Looking for, and haſting the Coming of the Day of God; wherein the Heavens being on Fire ſhall be diſſolved, and the Elements ſhall melt with fervent Heat. Nevertheleſs we, according to his Promiſe, look for new Heavens and a new Earth; wherein Righteouſneſs ſhall dwell.* The Queſtion is concerning this laſt Verſe, *Whether the new Heavens and Earth* here promis'd, are to be real and material Heavens and Earth, or only figurative and allegorical. The Words, you ſee, are clear; and the

the general Rule of Interpretation is this, *That* we are not to recede from the Letter, or the literal Senſe, unleſs there be a Neceſſity from the Subject-matter; ſuch a Neceſſity, as makes a literal Interpretation abſurd. But where is that Neceſſity in this Caſe? Cannot God make new Heavens and a new Earth, as eaſily as he made the old ones? Is his Strength decayed ſince that Time, or is Matter grown more diſobedient? Nay, does not Nature offer her ſelf voluntarily to raiſe a new World from the ſecond Chaos, as well as from the firſt; and, under the Conduct of Providence, to make it as convenient an Habitation as the primæval Earth? Therefore no Neceſſity can be pretended of leaving the literal Senſe, upon an Incapacity of the Subject-matter.

The ſecond Rule to determine an Interpretation to be literal or allegorical, is the Uſe of the ſame Words or Phraſe in the Context, and the Signification of them there: Let us then examine our Caſe according to this Rule. St. *Peter* had us'd the ſame Phraſe of *Heavens and Earth* twice before in the ſame Chapter. The *old Heavens and Earth*, Ver. 5. The *preſent Heavens and Earth*, Ver. 7. and now he uſes it again, Ver. 13. the *new Heavens and Earth*. Have we not then Reaſon to ſuppoſe, that he takes it here in the ſame Senſe, that he had done twice before, for real and material Heavens and Earth? There is no Mark ſet of a new Signification, nor why we ſhould alter the Senſe of the Words. That he uſed them always before for the material Heavens and Earth, I think none will queſtion; and therefore, unleſs they can give us a ſufficient Reaſon,

ſon, why we ſhould change the Signification of the Words, we are bound by this ſecond Rule alſo, to underſtand them in a literal Senſe.

Laſtly, The very Form of the Words, and the Manner of their Dependence upon the Context, leads us to a literal Senſe, and to material Heavens and Earth. *Nevertheleſs*, ſays the Apoſtle, *we expect new Heavens*, &c. Why *Nevertheleſs!* that is, notwithſtanding the Diſſolution of the preſent Heavens and Earth. The Apoſtle foreſaw, what he had ſaid might raiſe a Doubt in their Minds, whether all Things would not be at an End; nothing more of Heavens and Earth, or of any habitable World, after the Conflagration: And to obviate this, he tells them, *Notwithſtanding* that wonderful Deſolation that I have deſcrib'd, we do, according to God's Promiſes, expect new Heavens and a new Earth, to be an Habitation for the Righteous.

You ſee then the new Heavens and new Earth, which the Apoſtle ſpeaks of, are ſubſtituted in the Place of thoſe that were deſtroyed at the Conflagration; and would you ſubſtitute allegorical Heavens and Earth in the Place of Material? Shadow for a Subſtance? What an Equivocation would it be in the Apoſtle, when the Doubt was about the material Heavens and Earth, to make an Anſwer about allegorical. Laſtly, The timing of the Thing determines the Senſe: When ſhall this new World appear? after the Conflagration, the Apoſtle ſays: Therefore it cannot be underſtood of any moral Renovation, to be made at, or in the Times of the Goſpel, as theſe Allegoriſts pretend. We muſt therefore, upon all Accounts, conclude that the Apoſtle intended

tended a literal Senſe; real and material Heavens, to ſucceed theſe after the Conflagration; which was the Thing to be prov'd. And I know not what Bars the Spirit of God can ſet, to keep us within the Compaſs of a literal Senſe, if theſe be not ſufficient.

Thus much for the Explication of St. *Peter*'s Doctrine concerning the new Heavens and new Earth; which ſecures the ſecond Part of our Theory: For the Theory ſtands upon two Pillars, or two Pedeſtals, the ante-diluvian Earth and the future Earth; or in St. *Peter*'s Phraſe, the old Heavens and Earth, and the new Heavens and Earth; and it cannot be ſhaken, ſo long as theſe two continue firm and immoveable. We might now put an End to this Review, but it may be expected poſſibly that we ſhould ſay ſomething concerning the *Millennium?* which we have, contrary to the general Sentiment of the modern *Millennaries*, placed in the *future* Earth. Our Opinion hath this Advantage above others, that all fanatical Pretenſions to Power and Empire in this World, are, by theſe Means, blown away, as Chaff before the Wind. Princes need not fear to be dethroned, to make way to the Saints; nor Governments unhinged, that they may rule the World with a Rod of Iron. Theſe are the Effects of the wild Enthuſiaſm; ſeeing the very State which they aim at, is not to be upon this Earth.

But that our Senſe may not be miſtaken or miſapprehended in this Particular, as if we thought the Chriſtian Church would never, upon this Earth, be in a better and happier Poſture than it is in at preſent: We muſt diſtinguiſh betwixt

twixt a *Melioration* of the World, if you will allow that Word; and a *Millennium*. We do not deny a Reformation and Improvement of the Church, both as to Peace, Purity, and Piety: That Knowledge may increaſe, Mens Minds be enlarged, and Chriſtian Religion better underſtood: That the Power of Antichriſt ſhall be diminiſhed, Perſecution ceaſe, Liberty of Conſcience allow'd amongſt the Reformed; and a greater Union and Harmony eſtabliſhed: That Princes will mind the publick Good, more than they do now; and be themſelves better Examples of Virtue and true Piety. All this may be, and I hope will be e'er long. But the *apocalyptical Millennium*, or the *new Jeruſalem*, is ſtill another Matter: It differs not in Degree only from the preſent State, but in a new Order of Things; both in the moral World and in the natural; and that cannot be till we come into the *new Heavens* and *new Earth*. Suppoſe what Reformation you can in this World, there will ſtill remain many Things inconſiſtent with the true millennial State; Antichriſt, tho' weaken'd, will not be finally deſtroy'd till the Coming of our Saviour, nor Satan bound. And there will be always Poverty, Wars, Diſeaſes, Knaves and Hypocrites, in this World, which are not conſiſtent with the *new Jeruſalem*, as St. *John* deſcribes it, *Apoc.* xxi. 2, 3, 4, *&c.*

You ſee now what our Notion is of the Millennium, as we deny this Earth to be the Seat of it: 'Tis the State that ſucceeds the firſt Reſurrection, when Satan is lock'd up in the bottomleſs Pit: The State when the Martyrs are to return into

into Life, and wherein they are to have the firſt Lot and chief Share: A State which is to laſt a thouſand Years. *And Bleſſed and Holy is he, that hath a Part in it; on ſuch the ſecond Death hath no Power; but they ſhall be Prieſts of God and Chriſt, and ſhall reign with him a thouſand Years.* If you would ſee more particular Reaſons of our Judgment in this Caſe, why ſuch a Millennium is not to be expected in this World; they are ſet down in the 8th Chap. of the 4th Book, and we do not think it neceſſary that they ſhould be here repeated.

As to that Diſſertion that follows the Millennium, and reaches to the Conſummation of all Things, ſeeing it is but problematical, we leave it to ſtand or fall by the Evidence already given; and ſhould be very glad to ſee the Conjectures of others more learned, in Speculations ſo abſtruſe and remote from common Knowledge. They cannot ſurely be thought unworthy or unfit for our Meditations, ſeeing they are ſuggeſted to us by Scripture it ſelf: And to what End were they propoſed to us there, if it was not intended that they ſhould be underſtood, ſooner or later?

I have done with this Review; and ſhall only add one or two Reflections upon the whole Diſcourſe, and ſo conclude. You have ſeen the State of the Theory of the Earth, as to the *Matters*, *Form*, and *Proofs* of it, both natural and ſacred: If any one will ſubſtitute a better in its Place, I ſhall think my ſelf more obliged to him, than if he had ſhewed me the Quadrature of the Circle. But it is not enough to pick Quarrels here and there;

there; that may be done by any Writing, eſpecially when it is of ſo great Extent and Comprehenſion: They muſt build up, as well as pull down; and give us another Theory inſtead of this, fitted to the ſame natural Hiſtory of the Earth, according as it is ſet down in Scripture; and then let the World take their Choice. He that cuts down a Tree, is bound in Reaſon to plant two; becauſe there is an Hazard in their Growth and Thriving.

Then as to thoſe that are ſuch rigorous Scripturiſts, as to require plainly demonſtrative and irreſiſtible Texts for every thing they entertain or believe; they would do well to reflect and conſider, whether, for every Article in the three Creeds (which have no Support from natural Reaſon) they can bring ſuch Texts of Scripture as they require of others; or a fairer and juſter Evidence, all Things conſider'd, than we have done for the Subſtance of this Theory. We have not indeed ſaid all that might be ſaid, as to Antiquity; that making no part in this Review, and being capable ſtill of great Additions. But as to Scripture and Reaſon I have no more to add: Thoſe that are not ſatisfied with the Proofs already produc'd upon theſe two Heads, are under a Fate, good or bad, which is not in my Power to overcome.

F I N I S.

AN

ANSWER

To the EXCEPTIONS made by

Mr. ERASMUS WARREN,

AGAINST THE

Theory of the EARTH.

IF it be a Civility to return a ſpeedy Anſwer to a Demand or Meſſage, I will not fail to pay that Reſpect to the late Author of the *Exceptions againſt the Theory of the* EARTH. I know, ſhort Follies, and ſhort Quarrels, are the beſt: And to offer Satisfaction at the firſt Opportunity, is the faireſt Way to put an End to Controverſies. Beſides, ſuch perſonal Altercations as theſe, are but *Res perituræ*, which do not deſerve much Time or Study; but, like Repartees, are beſt made off hand, and never thought on more. I only deſire that Friendlineſs, that ſome Allowance may be made as to Unaccuracy of Style: Which is always allow'd in haſty Diſpatches.

I ſhall make no Excurſions from the Subject, nor uſe any other Method than to follow the learned *Exceptor* from Chapter to Chapter, and obſerve his Steps and Motions, ſo

far as they are contrary to the Theory. But if he divert out of his Way, for his Pleaſure, or other Reaſons beſt known to himſelf, I may take Notice of it perhaps, but ſhall not follow him any farther than my Buſineſs leads me; having no Deſign to abridge his Liberty, but to defend my own Writings where they are attack'd. Give me Leave therefore, without any other Preface or Ceremony, to fall to our Work.

EXCEPTIONS.

CHAP. I.

THIS Chapter is only an Introduction, and treats of other Things, without any particular Oppoſition to the Theory. And therefore I ſhall only give you the Concluſion of it, in the Author's own Words: *So much for the firſt Chapter; which may be reckoned as an Introduction to the following Diſcourſe. Which if any ſhall look upon as a Collection of Notes, ſomewhat confuſedly put together, rather than a formal, well digeſted Treatiſe, they will entertain the beſt or trueſt Idea of it.* A ſevere Cenſure: But every Man beſt underſtands his own Works.

CHAP. II.

HERE he begins to enter upon particular Exceptions: And his firſt Head is againſt the *Formation of the Earth, pag.* 41. as explained by the Theory. To this he gives but one Exception in this Chapter; Namely, That *it would have taken up too much Time; the World being made in ſix Days.* Whereas many Separations of the Chaos, and of the Elements, were to be made, according to the Theory, which could not be diſpatch'd in ſo ſhort a Time. To this Exception, the general Anſwer may be this; either you take the Hypotheſis of an ordinary Providence, or of an extraordinary, as to the Time allow'd for the Formation of the Earth: If you proceed according to an ordinary Providence, the Formation of the Earth would require much more Time than ſix Days: But if according to an extraordinary, you may ſuppoſe it made in ſix Minutes, if you pleaſe. 'Twas plain Work, and a ſimple Proceſs, according to the Theory; conſiſting only of ſuch and ſuch Separations, and a Concretion;

tion: And either of theſe might be accelerated, and diſpatch'd in a longer or ſhorter Time, as Providence thought fit.

However, this Objection does not come well from the Hands of this Author, who makes all the Mountains of the Earth (the moſt operoſe Part of it, as one would think) to be rais'd in a ſmall Parcel of a Day by the Heat and Action of the Sun; as we ſhall find in the tenth Chapter, hereafter. He ſeems to proceed by natural Cauſes; for ſuch are the Heat and Action of the Sun: And if ſo, he will find himſelf as much ſtraiten'd for Time, as the Theoriſt can be. But if he ſay, the Work of Nature and of the Sun was accelerated by an extraordinary Power, he muſt allow us to ſay the ſame Thing of the Separations of the Chaos, and the firſt Concretion of the Earth. For he cannot reaſonably debar us that Liberty which he takes himſelf, unleſs we have debarr'd and excluded our ſelves. Now 'tis plain, the Theoriſt never excluded an extraordinary Providence in the Formation and Conſtruction of the Earth; as appears, and is openly expreſs'd in many Parts of the Theory, *Eng. Theor. p.* 81. See, if you pleaſe, the Concluſion of the *fifth Chapter*, which treats about the Formation of the Earth. The laſt Paragraph is this: *Give me leave only, before we proceed any farther, to annex here a ſhort Advertiſement, concerning the Cauſes of this wonderful Structure of the firſt Earth: 'Tis true, we have propos'd the natural Cauſes of it, and I do not know wherein our Explication is falſe or defective; but in Things of this Kind we may eaſily be too credulous: And this Structure is ſo marvellous, that it ought rather to be conſider'd as a particular Effect of the Divine Art, than as the Work of Nature. The whole Globe of the Water vaulted over, and the exterior Earth hanging above the Deep, ſuſtain'd by nothing but its own Meaſures and Manner of Conſtruction: A Building without Foundation or Corner-ſtone. This ſeems to be a Piece of Divine Geometry or Architecture; and to this, I think, is to be referr'd that magnificent Challenge which God Almighty made to* Job; Where waſt thou, when I laid the Foundations of the Earth? Declare, *&c.* Moſes *alſo, when he had deſcrib'd the Chaos, ſaith,* The Spirit of God mov'd upon, *or ſat brooding upon,* the Face of the Waters; *without all doubt, to produce ſome Effects there. And St.* Peter, *when he ſpeaks of the Form of the Ante-diluvian Earth, how it ſtood, in reference to the Waters, adds,* By the Word of God, *or by the Wiſdom of God,* it was made ſo. *And this ſame Wiſdom of God, in the* Proverbs, *as we obſerved before, takes Notice of this very Piece of Work in the Formation of the Earth:* When he ſet

an Orb over the Face of the Deep, I was there. *Wherefore to the great Architect, who made the boundleſs Univerſe out of nothing, and form'd the Earth out of a Chaos, let the Praiſe of the whole Work, and particularly of this Maſter-piece, for ever, with all Honour, be given.* In like Manner, there is a larger Account of Providence, both ordinary and extraordinary, as to the Revolutions of the natural World, in the laſt Paragraph of the eighth Chapter; and like Reflections are made in other Places, when Occaſion is offer'd.

We have not, therefore, any where excluded the Influence and Benefit of ſuperior Cauſes, where the Caſe requires it: Eſpecially, when it is only to modify the Effect, as to Time and Diſpatch. And in that Caſe, none will have more need of it than himſelf; as we ſhall find in the Examination of his tenth Chapter, about the Origin of Mountains.

The reſt of this ſecond Chapter is ſpent in three Excurſions. One in juſtifying the *Carteſian* Way of forming Light and the Sun, as agreeable to *Moſes*. The ſecond about the *Jewiſh Cabala*, and *Cabaliſtical Interpretations*. And the third about *myſtical Numbers*. But the Theory not being concern'd in theſe Things, I leave them to the Author, and his Readers, to enjoy the Pleaſure and Profit of them. And proceed to the third Chapter.

Chap. III.

IN this Chapter a ſecond Exception againſt the Formation of the Earth, as propos'd in the Theory, is alledg'd: And 'tis this; The Fluctuation of the Chaos, or of that firſt watery Globe, would hinder, he ſays, any Concretion of Earth upon its Surface. Not that there were Winds or Storms then, to agitate thoſe Waters; neither would the Motion of the Earth, or the Rotation of that Globe, diſturb them, as he allows there; but the Diſturbance would have Riſe from Tides, *p.* 74. *lin.* 18, 19. or the Ebbings and Flowings of that great Ocean, which, he ſays, muſt have been then, as well as now: And the Reaſon he gives, is this; becauſe the Flux and Reflux of the Sea depend upon the Moon; and the Moon was then preſent, as he ſays, in our Heavens, or in our Vortex: And therefore, would have the ſame Effect then, upon that Body of Waters which lay under it, that it hath now upon the Sea.

That the Moon was in the Heavens, and in our Neighbourhood, when the Earth was form'd, he proves from the

ſix

ſix Days Creation: and ſpends two or three Pages in Wit and Scolding upon this Subject, *p.* 77, 78, 79. But, with his Leave, when all is done, his Argument will be of no Force, unleſs he can prove, that the *fourth Day's Creation was before the third.* I confeſs, I have heard of a Wager that was loſt upon a like Caſe, namely, Whether *Henry* VIII. was before *Henry* VII? But that was done by Complot in the Company, to whom it was referred to decide the Queſtion. We have no Plot here, but appeal fairly to that Judge the Exceptor hath choſen, namely, to Scripture, which tells us, that the Moon was made the fourth Day, and the Earth was form'd the third. Therefore, unleſs the fourth Day was before the third, the Moon could not hinder the Formation of the Earth.

But I hope, ſay you, this is a Miſrepreſentation. The Animadverter ſure would not put the Matter upon this Iſſue. Yes, he does. For when he had oppos'd to our Formation of the Earth, the Fluctuation of the Waters, caus'd, as he phraſes it, by the *bulky Preſence* of the Moon, he concludes with theſe Words, (*p.* 77. *Parag.* 3.) *But in reference to this Matter, there is a Doubt made by the Theoriſt, which muſt be conſidered and removed; otherwiſe moſt of what hath been ſaid, touching the Inſtability and Fluctuation of theſe Waters, will be vain and groundleſs: The Doubt is, Whether the Moon were then in our Neighbourhood.* You ſee that Matter is put upon this Iſſue, Whether the Moon was in the Neighbourhood of the Earth, at the Time of its Formation. We ſay ſhe was not; and prove it by this plain Argument, If ſhe was not in Being at that Time, ſhe was not in our Neighbourhood: But unleſs the *fourth* Day was before the *third*, ſhe was not in Being. *Ergo.*

But after all, if the Moon had been preſent then, and there had been Tides, or any other Fluctuation towards the Poles, we have no Reaſon to believe, according to the Experiences we have now, that that would have hinder'd the Formation of the Earth, upon the Surface of the Chaos. For why ſhould they have hinder'd that more, than they do the Formation of Ice upon the Surface of the Sea? We know, in cold Regions, the Seas are frozen, notwithſtanding their Tides; and in the Mouths of Rivers, where there is both the Current and Stream of the River on one hand, and the Counter-Current of the Tides on the other; theſe, together, cannot hinder the Concretion that is made on the Surface of the Water: And our Water is a Subſtance more thin, and

eaſily broken, than that tenacious Film was, that cover'd the Chaos. WHEREFORE, upon all Suppoſitions, we have Reaſon to conclude, that no Fluctuations of the Chaos could hinder the Formation of the firſt Earth.

Laſtly, The Obſervator oppoſes the Reaſons that are given by the Theoriſt, *why the Preſence of the Moon* was leſs needful in the firſt World. Namely, *becauſe there were no long Winter Nights*; *nor the great Pool of the Sea to move or govern.* As to the ſecond Reaſon, 'tis only hypothetical; and if the Hypotheſis be true, *That* there was no open Sea at that Time, (which muſt be elſewhere examin'd) the Conſequence is certainly true. But as to the firſt Reaſon, he will not allow the Conſequence, though the Hypotheſis be true. For he ſays, *p.* 79. *As there were no long Winter Nights then, ſo there were no ſhort Summer ones neither: So that ſet but the one againſt the other, and the Preſence of the Moon may ſeem to have been as needful then, in regard of the Length of Nights, as ſhe is now.* This looks like a witty Obſervation, but it does not reach the Point. Is there as much Need of the Moon in *Spain*, as in *Lapland*, or the Northern Countries? There is as much Night in one Place as another, within the Compaſs of a Year, but the great Inconvenience is, when the Night falls upon the Hours of Travel, or the Hours of Work and Buſineſs; for if it fall only upon Hours of Sleep, or of Reſt and Retirement, as it does certainly more in *Spain*, and in thoſe Climates that approach nearer to an Equinox; the Moon is there leſs neceſſary in that Reſpect: We can ſleep without Moonſhine, or without Light, but we cannot travel, or do Buſineſs Abroad, without Hazard and great Inconvenience, if there be no Light. So that the Reaſon of the Theoriſt holds good, *viz.* That there would be more Neceſſity of Moon-ſhine in long Winter Nights, than in a perpetual Equinox.

We proceed now to the reſt of this Chapter, which is made up of ſome ſecondary Charges againſt this Part of the Theory, concerning the Chaos and the Formation of the firſt Earth. As, Firſt, That it is, *p.* 80, 81. *Precarious*: Secondly, *p.* 83. *Unphiloſophical*: And, Thirdly, *Antiſcriptural*; which we ſhall anſwer in order. He ſeems to offer at three Inſtances of *Precarioufneſs*, as to the Ingredients of the Chaos, their Proportions and Separations; but his Quarrel is chiefly with the oily Particles: Theſe he will ſcarce allow at all; nor that they could ſeparate themſelves in due Time to receive the terreſtrial, at leaſt in due Proportions.

First,

Firſt, He would have no oily Particles in the Chaos. But why ſo, I pray? What Proof or juſt Exception is there againſt them? Why may not there be original oily Particles, as well as original ſalt Particles? Such as your great Maſter *Des Cartes* ſuppoſes, *Prin. ph. l.* 4. §. 84. *Meteor. c.* 1. §. 8. He who conſiders that vaſt Quantity of oleaginous Matter that is diſpers'd every where, in Vegetables, in Animals, and in many Sorts of Earths, and that this muſt have been from the Beginning, or as ſoon as the Earth had any Furniture; will ſee Reaſon to believe that ſuch Particles muſt be thought original and primeval; not forg'd below the Abyſs, and extracted from the inferior Regions of the Earth: For that would require a Proceſs of many Ages; whereas, theſe being the Principles of Fertility, it is reaſonable to ſuppoſe, that a new World abounds with them more than an old one. Laſtly, If we ſuppoſe oily Particles to be tenuious and branchy, as your Philoſopher does, too groſs to be Air, and too light for Water; why ſhould we imagine that in that vaſt Maſs and Variety of Particles, whereof the Chaos conſiſted, there ſhould not be any of this Figure, as well as of others? Or, what Reaſon is there to ſuppoſe, that there are none of that Figure, but what are brought from the inferior Regions of the Earth? For, of all others, theſe ſeem to be the moſt unlikely, if not incapable, of being extracted from thence. And if there be only a gradual Difference, in Magnitude and Mobility, betwixt the Particles of Air and Oil, as that Philoſopher ſeems to ſuppoſe, *Prin. phil. l.* 4. §. 76. why muſt we exclude theſe Degrees, and yet admit the higher and lower?

The ſecond Thing which he charges with *Precarioufneſs*, is the Separation of this oily Matter, in due Time, ſo as to make a Mixture and Concretion with the terreſtrial Particles that fell from above. This Objection was both made and anſwered by the Theoriſt; *Eng. Theor. p.* 73. which the Obſervator might have vouchſafed to have taken notice of? and either confuted the Anſwer, or ſpared himſelf the Pains of repeating the Objection.

The third *Precarioufneſs* is, concerning the Quantity and Proportion of theſe Particles: And the fourth, concerning the Quantity and Proportion of the Water. The Exceptor, it ſeems, would have had the Theoriſt to have gauged theſe Liquors, and told him the juſt Meaſure and Proportion of each; but, in what Theory or Hypotheſis is that done? Has his great Philoſopher, in his Hypotheſis of *Three Elements*, (which the Exceptor makes uſe of, *p.* 52.) or in his ſeveral Regions

Regions of the unform'd Earth, in the *Fourth Book of his Principles*, defin'd the Quantity and Dimenſions of each? Or in the Mineral Particles and Juices, which he draws from the lower Regions, does he determine the Quantity of them? And yet theſe, by their Exceſs, or Defect, might be of great Inconvenience to the World: Neither do I cenſure him for theſe Things, as *precarious*. For, when the Nature of a Thing admits a Latitude, the original Quantity of it is left to be determin'd by the Effects; and the Hypotheſis ſtands good, if neither any Thing antecedent, nor any preſent *Phænomena*, can be alledged againſt it.

But if theſe Examples, from his great Philoſopher be not ſufficient, I will give him one from an Author beyond all Exceptions: And that is from himſelf. Does the Animadverter, in his new Hypotheſis concerning the Deluge, *Ch.* 15. give us the juſt Proportions of his Rock-Water, and the juſt Proportions of his Rain-Water, that concurred to make the Deluge? I find no Calculations there, but general Expreſſions, that the one was far greater than the other; and that may be eaſily preſumed, concerning the oily Subſtance, and the watery Chaos: What Scruples therefore, *p.* 80, 81. he raiſes, in reference to the Chaos, againſt the Theoriſt, for not having demonſtrated the Proportions of the Liquors of the Abyſs, fall upon his own Hypotheſis; for the ſame or greater Reaſons. And you know what the old Verſe ſays,

Turpe eſt Doctori, cum culpa redarguit ipſum.

But, however, he will have ſuch Exceptions, *p.* 81. to ſtand good againſt the Theoriſt, though they are not good againſt other Perſons; becauſe the Theoriſt ſtands upon * Terms of Certainty, and in one Place of his Book, has this Sentence, *Ego quidem*, &c. Theſe Words, I think, are very exceptionable, if they be taken with the Context: For this Evidence and Certainty, which the Theoriſt ſpeaks of, is brought in there in Oppoſition to ſuch uncertain Arguments, as are taken from the Interpretation of *Fables* and *Symbols*; or from *Etymologies* and *Grammatical Criticiſms*, which are

* *Ego quidem in eâ ſum ſententiâ, ſi in harum rerum de quibus agitur, cognitionem, aut aliarum quarumcunque, quæ momenti ſunt, viſum fuerit Deo aut Naturæ aut pateret hominibus ratio perveniendi, ratio illa certa eſt, & in aliquâ clarâ & invictâ evidentiâ fundata: Non conjecturalis, vaga, & dubia. Qualem nempe ii, qui optimè utuntur libertate ſuâ, & qui maximè ſibi cavent ab erroribus, nunquam amplectierentur.*

expreſly

expreſly mention'd in the preceding Diſcourſe: And yet this Sentence, becauſe it might be taken in too great an Extent, is left out in the ſecond Edition of the Theory, and therefore, none had Reaſon to inſiſt upon it. But I ſee the Exceptor puts himſelf into a State of War, and thinks there is no foul Play againſt an Enemy.

So much for his Charge of *Precarioufneſs*. We now come to the ſecond, which is call'd *Unphiloſophicalneſs*. And, why is the Theoriſt, in this Caſe, unphiloſophical? Becauſe, ſays the Exceptor, he ſuppoſes terreſtrial Particles to be diſpers'd through the whole Sphere of the Chaos, as high as the Moon: And why not, pray, if it be a mere Chaos? Where, antecedently to Separations, all Things are mix'd and blended without Diſtinction of Gravity or Levity; otherwiſe it is not a mere Chaos: And when Separations begin to be made, and Diſtinction of Parts and Regions, ſo far it is ceaſing to be a mere Chaos: But then, ſays the Obſervator, why did not the Moon come down, as well as theſe terreſtrial Particles? I anſwer by another Queſtion, Why does not the Moon come down now? Seeing ſhe is ſtill in our Vortex, and at the ſame Diſtance; and ſo the ſame Reaſon which keeps her up now, kept her up then: Which Reaſon he will not be at a Loſs to underſtand, if he underſtand the Principles of his great Philoſopher.

We come now to the laſt Charge: That the Theory, in this Part of it, is *antiſcriptural*. And why ſo? Becauſe it ſuppoſes the Chaos *dark*, whereas the Scripture ſays, there was Light the firſt Day. Well, but does the Scripture ſay, that the Chaos was throughly illuminated the firſt Day? The Exceptor, *p.* 52. as I remember, makes the primigenial Light to have been the Rudiment of a Sun; and calls it there, *lin.* 17. a *faint Light*, and a *feeble Light*; and in this Place, *lin.* 27. a *faint Glimmering*. If then the Sun, in all its Strength and Glory, cannot ſometimes diſpel a Miſt out of the Air, what could this *faint*, *feeble Glimmering* do, towards the Diſſipation of ſuch a groſs caliginous Opacity, as that was? This Light might be ſufficient to make ſome Diſtinction of Day and Night in the Skies; and we do not find any other Mark of its Strength in Scripture, nor any other Uſe made of it.

So we have done with this Chapter. Give me leave only, without Offence, to obſerve the Style of the Exceptor, in reference to Scripture, and the Theory. He is apt to call every Thing *antiſcriptural*, that ſuits not his Senſe; neither

is that enough, but he muſt alſo call it, *p.* 78. a *bold Affront* to Scripture. He confeſſes, he hath made, *p.* 299. *pen.* a *little bold* with Scripture himſelf, in his new Hypotheſis; how much that *little* will prove, we ſhall ſee hereafter. But however, as to that hard Word, *Affront*, a diſcreet Man, as he is not apt to give an Affront, ſo neither is he forward to call every croſs Word an Affront: Both thoſe Humours are Extremes, and breed Quarrels. Suppoſe a Man ſhould ſay boldly, God Almighty *hath no Right Hand.* Oh, might the Animadverter cry, *That's a bold Affront to Scripture:* For I can ſhew you many and plain Texts of Scripture, both in the *Old Teſtament*, and in the *New Teſtament*, where expreſs Mention is made of God's *Right Hand*: And will you offer to oppoſe *Reaſon* and *Philoſophy* to expreſs Words of Scripture, often repeated, and in both Teſtaments? *O Tempora, O Mores!* So far as my Obſervation reaches, weak Reaſons commonly produce ſtrong Paſſions. When a Man hath clear Reaſons, they ſatisfy and quiet the Mind; and he is not much concern'd, whether others receive his Notions, or no: But when we have a ſtrong Averſion to an Opinion, from other Motives and Conſiderations, and find our Reaſons doubtful or inſufficient; then, according to the Courſe of human Nature, the Paſſions riſe for a farther Aſſiſtance; and what is wanting, in point of Argument, is made up by Invectives and Aggravations.

CHAP. IV.

THIS Chapter is chiefly concerning the *Central Fire*, and the *Origin* of the *Chaos*; of both which, the Theoriſt had declared he would not treat: And 'tis an unreaſonable Violence to force an Author to treat of what Things we pleaſe, and not allow him to preſcribe Bounds to his own Diſcourſe. As to the firſt of theſe, ſee what the Theoriſt hath ſaid, *Engl. Theor.* Book II. Ch. 11. and *p.* 78, 61. By which Paſſages it is evident, that he did not meddle with the central Parts of the Earth; nor thought it neceſſary for his Hypotheſis: As is alſo more fully expreſs'd in the *Latin Theory*, *p.* 45. For, do but allow him a Chaos from the Bottom of the Abyſs, upwards to the Moon, and he deſires no more for the Formation of an habitable Earth: Neither is it the Part of Wiſdom to load a new Subject with unneceſſary Curioſities.

Then

Then as to the Origin of the Chaos, ſee how the Theoriſt bounds his Diſcourſe as to that, * *Engl. Theor.* Book II. Ch. 11. *I did not think it neceſſary to carry the Story and Original of the Earth, higher than the Chaos, as* Zoroaſter *and* Orpheus *ſeem to have done; but taking that for our Foundation which Antiquity, ſacred and profane, does ſuppoſe, and natural Reaſon approve and confirm, we have form'd the Earth from it.* To form an habitable Earth from a Chaos given, and to ſhew all the great Periods and general Changes of that Earth, throughout the whole Courſe of its Duration, or while it remain'd an Earth, was the adequate Deſign of the Theoriſt. And was this Deſign ſo ſhort or ſhallow, that it could not ſatisfy the great Soul of the Exceptor, *p.* 88. but it muſt be a *Flaw* in the Hypotheſis, that it did go higher than the Chaos? We content ourſelves with theſe Bounds at preſent. And when a Man declares, that he will write only the *Roman* Hiſtory, will you ſay his Work's imperfect, becauſe it does not take in the *Perſian* and *Aſſyrian?*

Theſe Things conſider'd, to ſpeak freely of this Chapter, it ſeems to me, in a great Meaſure, impertinent; unleſs it was deſign'd to ſhew the Learning of the Obſervator, who loves, I perceive, to dabble in Philoſophy, though little to the Purpoſe: For, as far as I ſee, his Diſquiſitions generally end in Scepticiſm; he diſputes firſt one way, then another; and, at laſt determines nothing. He rambles betwixt *Des Cartes* and *Moſes*, the *Rabbies*, the *Septuagint*, the *Platoniſts*, *Magnetiſme*, *ſtriate Particles*, and *Præ-exiſtence* of *Souls*: And ends in nothing, as to the Formation of the Earth, which was to be the Subject of the Chapter. We proceed therefore to the next, in hopes to meet with cloſer Reaſoning.

CHAP. V.

FROM the Manner of the Earth's Formation, the Exceptor, *p.* 106. now proceeds to the *Form* of it, if compleated. And his firſt Exception is, That it would want *Waters*, or Rivers to water it. He ſays, there would either be no Rivers at all, or none, at leaſt, in due Time.

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* *Si admittamus inſuper Ignem Centralem, ſive Maſſam ignis in centro Terræ; quod quidem non eſt hujus argumenti. Neque partem intimam Chaos, niſi obiter & pro formâ, conſideravi, cùm ad rem noſtram non ſpectet.* Vid. etiam p. 186. edit. 2.

The

The Theoriſt hath repleniſh'd that Earth with Rivers, flowing from the extreme Parts of it, towards the Middle, in continual Streams; and watering, as a Garden, all the intermediate Climates. And this conſtant Supply of Water was made from the Heavens, by an uninterrupted Stream of Vapours, which had their Courſe through the Air, from the middle Parts of the Earth towards the extreme; and falling in Rains, return'd again upon the Surface of the Earth, from the extreme Parts to the Middle: For that Earth being of an oval or ſomething oblong Figure, there would be a Declivity all along, or Deſcent, from the Polar Parts towards the Equinoctial; which gave Courſe and Motion to theſe Waters. And the Vapours above never falling in their Courſe, the Rivers would never fail below; but a perpetual Circulation would be eſtabliſh'd, betwixt the Waters of the Heavens and of the Earth.

This is a ſhort Account of the State of the Waters in the primeval Earth. Which you may ſee repreſented and explain'd more at large, in the *ſecond Book of the Theory, Chap.* 5. And this, I believe, is an Idea more eaſily conceiv'd, than any we could form concerning the Waters and Rivers of the preſent Earth, if we had not Experience of them. Suppoſe a Stranger, that had never ſeen this terraqueous Globe, where we live at preſent, but was told the general Form of it; how the Sea lies, how the Land, and what was the Conſtitution of the Heavens: If this Stranger was aſked his Opinion, whether ſuch an Earth was habitable; and particularly, whether they could have Waters commodiouſly in ſuch an Earth, and how the inland Countries would be ſupplied? I am apt to think, he would find it more difficult (upon an Idea only, without Experience) to provide Waters for ſuch an Earth, as ours is at preſent, than for ſuch an one as the primeval Earth was. 'Tis true, he would eaſily find Rains, poſſible and natural, but with no Conſtancy or Regularity; and theſe, he might imagine, would only make tranſient Torrents, not any fix'd and permanent Rivers. But as for Fountains deriv'd from the Sea, and breaking out in higher Grounds, I am apt to believe, all his Philoſophy would not be able to make a clear Diſcovery of them: But Things that are familiar to us by Experience, we think eaſy in Speculation, or never enquire into the Cauſes of them. Whereas, other Things, that never fall under our Experience, though more ſimple and intelligible in themſelves, we reject often as Paradoxes or Romances. Let this be applied to the preſent Caſe, and we proceed to anſwer the Exceptions.

Let

Let us take that Exception firſt, as moſt material, *p.* 114. that pretends there would have been no Rivers at all in the primeval Earth, if it was of ſuch a Form as the Theoriſt had deſcrib'd. And for this, he gives one grand Reaſon, becauſe the Regions towards the Poles, where the Rains are ſuppos'd to fall, and the Rivers to riſe, would have been all frozen and congeal'd; and conſequently, no fit Sources of Water for the reſt of the Earth. Why we ſhould think thoſe Regions would be frozen, and the Rains that fell in them, he gives two Reaſons, the Diſtance, and the Obliquity of the Sun. As alſo the Experience we have now, of the Coldneſs and Frozenneſs of thoſe Parts of the Earth. But as to the Diſtance of the Sun, he confeſſes, *p.* 118. that is not the Thing *that does only or chiefly* make a Climate cold. He might have added, *particularly in that Earth, where the Sun was never at a greater Diſtance than the Equator.* Then, as to the Obliquity of the Sun, neither was that ſo great, nor ſo conſiderable, in the firſt Earth, as in the preſent. Becauſe the Body of that lay in a direct Poſition to the Sun; whereas the preſent Earth lies in an oblique. And though the Polar Circles or Circumpolar Parts of that Earth, did not lie ſo perpendicular to the Sun as the Equinoctial, and conſequently were cooler, yet there was no Danger of their being frozen or congeal'd. It was more the Moiſture and exceſſive Rains of thoſe Parts that made them uninhabitable, than the extreme Coldneſs of the Climate, of itſelf. And if the Exceptor had well conſider'd the Differences betwixt the preſent and primitive Earth, as to Obliquity of Poſition, and that which follows from it, the Length of Nights, he would have found no Reaſon to have charg'd that Earth with *nipping and freezing Cold*; where there was not, I believe, one Morſel of Ice, from one Pole to another: But that will better appear, if we conſider the Cauſes of Cold.

There are three general Cauſes of Cold: The Diſtance of the Sun, his Obliquity, and his total Abſence; I mean in the Nights. As to Diſtance, that alone muſt be of little Effect, ſeeing there are many Planets (which muſt not be look'd upon as mere Lumps of Ice) at a far greater Diſtance from the Sun, than ours: And as to Obliquity, you ſee it was much leſs conſiderable in the reſpective Parts of the Primitive Earth, than of the preſent. Wherefore, theſe are to be conſider'd but as ſecondary Cauſes of Cold, in reſpect of the third, the total Abſence of the Sun in the Night Time: And where this happens to be long and tedious, there you muſt expect Exceſs of Cold. Now, in the primitive Earth there was no ſuch Thing

Thing as long Winter Nights, but every where a perpetual Equinox, or a perpetual Day. And conſequently, there was no Room or Cauſe of exceſſive Cold in any Part of it. But on the contrary, the Caſe is very different in the preſent Earth; for in our Climate, we have not the Preſence of the Sun, in the Depth of Winter, half as long as he is abſent; and towards the Poles they have Nights that laſt ſeveral Weeks or Months together: And then 'tis that the Cold rages, binds up the Ground, freezes the Ocean, and makes thoſe Parts more or leſs uninhabitable. But where no ſuch Cauſes are, you need not fear any ſuch Effects.

Thus much to ſhew that there might be Rains, Waters, and Rivers, in the primigenial Earth, and towards the extreme Parts of it, without any Danger of freezing. But however, ſays the other Part of the Exception, *Theſe Rivers would not be made in due Time.* That's wholly according to the Proceſs you take; if you take a mere natural Proceſs, the Rivers could not flow throughout the Earth, all on a ſudden; but you may accelerate that Proceſs, as much as you pleaſe, by a Divine Hand. As to this Particular indeed of the Rivers, one would think there ſhould be no Occaſion for their ſudden flowing through the Earth, becauſe Mankind could not be ſuddenly propagated throughout the Earth: And if they did but lead the Way, and prepare the Ground in every Country, before Mankind arrived there, that ſeems to be all that would be neceſſary upon their Account: Neither can it be imagined, but that the Rivers would flow faſter than Mankind could follow; for it is probable, in the firſt hundred Years, Men did not reach an hundred Miles from Home, or from their firſt Habitations: And we cannot ſuppoſe the Defluxion of Water, upon any Declivity, to be half ſo ſlow. As to the Channels of theſe Rivers, the Manner of their Progreſs, and other Circumſtances, thoſe Things are ſet down fully enough in the fifth Chapter of the ſecond *Book* of the *Engliſh Theory*, and it would be needleſs to repeat them here.

But the Anti-Theoriſt ſays, this ſlow Production and Propagation of Rivers is contrary to Scripture; both becauſe of the Rivers of Paradiſe, and alſo, becauſe Fiſhes were made the ſixth Day. As to that of the Fiſhes, he muſt firſt prove that thoſe were River-Fiſhes; for the Scripture, *Gen.* i. 21. and 22. makes them Sea-Fiſh, and inſtances in great Whales. But he ſays (*p.* 113, 114.) it will *appear in the Sequel of his Diſcourſe*, that the Abyſs could be no Receptacle of Fiſhes. To that Sequel of his Diſcourſe therefore we muſt refer the Ex-

Examination of this Particular. Then as to Paradiſe, that was but one ſingle Spot of Ground, *ch.* xiii. according to the ordinary Hypotheſis; which he ſeems to adhere to: And Rivers might be there as ſoon as he pleaſes, ſeeing its Seat is not yet determin'd. But as for the Lands which they are ſaid to traverſe or encompaſs, that they might be the Work of Time, when their Channels and Courſes were extended and ſettled; as they would be, doubtleſs, long before the Time that *Moſes* writ that Deſcription: But as to the *Rivers of Paradiſe*, it would be a long Story to handle that Diſpute here. And 'tis fit the Authors ſhould firſt agree amongſt themſelves, before we determine the Original of its River, or Rivers.

CHAP. VI.

WE come now to the Deluge, where the great Exception is this, *p.* 121. That according to the Theory, the Deluge would have come to paſs, whether Mankind had been degenerate, or no.

We know Mankind did degenerate, and 'tis a dangerous Thing to argue upon falſe Suppoſitions; and to tell what would have come to paſs, in caſe ſuch a Thing had not come to paſs: Suppoſe *Adam* had not ſinned, what would have become of the *Meſſiah? Eph.* i. 4. 1 *Pet.* i. 20. *Apoc.* xiii. 8. and the Diſpenſation of the Goſpel, which yet is ſaid to have been determin'd more early than the Deluge? Let the Anti-Theoriſt anſwer himſelf this Queſtion, and he may anſwer his own.

But to take a gentler Inſtance, ſuppoſe *Adam* had not eaten the forbidden Fruit, how could he and all his Poſterity have liv'd in Paradiſe? A few Generations would have fill'd that Place? and ſhould the reſt have been turn'd out into the wide World, without any Sin or Fault of theirs? You ſuppoſe the Ante-diluvian Heavens and Earth to have been the ſame with the preſent, and, conſequently, ſubject to the ſame Accidents and Inconveniences. The Action of the Sun would have been the ſame then as now, according to your Hypotheſis: The ſame Exceſſes of Heat and Cold, in the ſeveral Regions and Climates; the ſame Vapours and Exhalations extracted out of the Earth; the ſame Impurities and Corruptions in the Air: And in Conſequence of theſe, the ſame external Diſpoſition to epidemical Diſtempers. Beſides, there would be the ſame Storms and Tempeſts at Sea, the ſame Earthquakes, and other Deſolations at Land. So that *had all the Sons and Daughters*

of Men, to use the Exceptor's elegant Style, *p.* 122. *been as pure and bright as they could possibly have dropt out of the Mint of Creation, they should still* have been subject to all these Inconveniences and Calamities. If Mankind had continued spotless and undegenerate 'till the Deluge, or for sixteen hundred Years, they might as well have continued so for sixteen hundred more. And in a far less Time, according to their Fruitfulness and Multiplication, the whole Face of the Earth would have been thick covered with Inhabitants: Every Continent and every Island, every Mountain and every Desert, and all the Climates from Pole to Pole. But could naked Innocency have liv'd happy in the frozen Zones, where Bears and Foxes can scarce subsist? in the Midst of Snows and Ice, thick Fogs, and more than *Ægyptian* Darkness, for some Months together? Would all this have been a *Paradise*, or a paradisaical State, to these virtuous Creatures? I think it would be more advisable for the Exceptor, not to enter into such Disputes, grounded only upon Suppositions. God's Prescience is infallible, as his Counsels are immutable.

But the Exceptor further suggests, *p.* 121. that the Theory does not allow a judicial and extraordinary Providence in bringing on the Deluge, as a Punishment upon Mankind. Which, I must needs say, is an untrue and uncharitable Suggestion, as any one may see, both in the *Latin* Theory* *Chap.* 6. and in the *English*, in several Places. So at the Entrance upon the Explication of the Deluge (*Theor. p.* 83.) are these Words, *Let us then suppose, that at a Time appointed by Divine Providence, and from Causes made ready to do that great Execution upon a sinful World, that this Abyss was open'd, and the Frame of the Earth broke*, &c. And accordingly in the Conclusion of that Discourse about the Deluge, are these Words, (Theor. p. 130.) *In the mean Time I do not know any more to be added in this Part, unless it be to conclude with an Advertisement to prevent any Mistake or Misconstruction, as if this Theory, by explaining the Deluge in a natural Way, or by natural Causes, did detract from the Power of God, by which*

* *Notandum verò, quamvis mundi veteris dissolutionem & rationes Diluvii secundum ordinem causarum naturalium, explicemus, quòd eo modo magis clarè & distinctè intelligantur; non ideò in pœnam humani generis ordinatum fuisse diluvium, singulisque ipsius motibus præfuisse providentiam, infitiamur: imò in eo elucet maximè Sapientia divina, quod mundum naturalem morali ita coaptet & attemperet, ut hujus ingenio, illius ordo & dispositio semper respondeat: & amborum libratis momentis, simul concurrant & unà compleantur utriusque tempora & vicissitudines; ipse etiam Apostolus Petrus diluvii & excidii mundani causas naturales assignat, cùm ait,* δι ὧν, &c.

that *GREAT JUDGMENT WAS BROUGHT UPON THE WORLD, IN A PROVIDENTIAL AND MIRACULOUS MANNER.* And in the three following Paragraphs (*Theor. p.* 130, 131, 132.) which conclude that Chapter, there is a full Account given both of an ordinary and extraordinary Providence, in Reference to the Deluge, and other great Revolutions of the natural World.

But it is a Weakneſs however to think, that, when a Train is laid in Nature, and Methods concerted, for the Execution of a Divine Judgment, therefore it is not *providential.* God is the Author and Governor of the natural World, as well as of the Moral: And he ſees thorough the Futuritions of both, and hath ſo diſpos'd the one, as to ſerve him in his juſt Judgments upon the other. Which Method, as it is more to the Honour of his Wiſdom, ſo it is no way to the Prejudice of his Power or Juſtice. And what the Exceptor ſuggeſts concerning Atheiſts, and their preſum'd Cavils at ſuch an Explication of the Deluge, is a Thing only ſaid at random and without Grounds. On the contrary, ſo to repreſent the Senſe of Scripture, in natural Things, as to make it unintelligible, and inconſiſtent with Science and Philoſophick Truth, is one great Cauſe, in my Opinion, that breeds and nouriſhes Atheiſm.

CHAP. VII.

THIS Chapter is about the Places of Scripture, alledg'd in Confirmation of the Theory: And chiefly concerning that remarkable Diſcourſe in St. *Peter*, 2 *Epiſt.* iii. which treats of the Difference of the Ante-diluvian World, and the preſent World. That Diſcourſe is ſo fully explain'd in the *Review of the Theory*, that I think it is plac'd beyond all Exception. And the Animadverter here makes his Exception only againſt the firſt Words, *ver.* 5. Δανσθάνει γὰρ ἀυτὰς τῦτο θέλοντας. which we thus render, *For this they willingly are ignorant of.* But he generally renders it, *wilfully ignorant of*, and lays a great Streſs upon that Word *wilfully.* But if he quarrel with the *Engliſh* Tranſlation, in this particular, he muſt alſo fault the *Vulgate*, and *Beza*, and all others that I have yet met withal. And it had been very proper for him, in this Caſe, to have given us ſome Inſtances or Proofs, out of Scripture or *Greek* Authors, where this Phraſe ſignifies a *wilful and obſtinate Ignorance.* He ſays it muſt have been a wilful Ignorance, otherwiſe it was not blameable: Whereas St. *Peter* gives it a ſharp Reproof. I anſwer, There are many

Kinds and Degrees of blameable Ignorance; a contented Ignorance, an Ignorance from Prejudices, from Non-attendance, and want of due Examination. Theſe are all blameable in ſome Degree, and all deſerve ſome Reproof; but it was not their Ignorance that St. *Peter* chiefly reproves, but their deriding and *ſcoffing* at the Doctrine of the coming of our Saviour, and the Conflagration of the World. And therefore he calls them, *Scoffers, walking after their own Luſts.*

But the Exceptor ſeems at length inclineable to render the forementioned Words thus, *p.* 137. *They are willingly mindleſs or forgetful.* And I believe the Tranſlation would be proper enough. And what gentler Reproof can one give, than to ſay, you are *willing to forget* ſuch an Argument, or ſuch a Conſideration; which implies little more than Non-attention, or an Inclination of the Will towards the contrary Opinion? We cannot tell what Evidence, or what Traditions they might have then concerning the Deluge, but we know they had the Hiſtory of it by *Moſes*, and all the Marks in Nature, that we have now, of ſuch a Diſſolution. And they, that pretended to philoſophize upon the Works of Nature, and the Immutability of them, might very well deſerve that modeſt Rebuke, that they were *willing to forget* the firſt Heavens and firſt Earth, and the Deſtruction of them at the Deluge, when they talk'd of an immutable State of Nature.

Neither is there any Thing in all this, contrary to what the Theoriſt had ſaid, *Theor. ch.* 1. concerning the ancient Philoſophers: That none of them ever invented or demonſtrated from the Cauſes, the true State of the firſt Earth. This muſt be granted; but it is one Thing to demonſtrate from the Cauſes, or by way of Theory, and another Thing to know at large: Whether by Scripture, Tradition, or Collection from Effects. The Mutability and Changes of the World, which theſe Pſeudo Chriſtians would not allow of, was a knowable Thing, taking all the Means which they might and ought to have attended to: At leaſt, before they ſhould have proceeded ſo far as to reject the Chriſtian Doctrine concerning the future Changes of the World, with Scorn and Deriſion. Which is the very Thing the Apoſtle ſo much cenſur'd them for.

So much for what is ſaid by the Exceptor concerning this Place of St. *Peter*. To all the reſt he gives an eaſy Anſwer, (in the Contents of this Chapter) *viz.* That they are *figurative, and ſo not argumentative.* The Places of Scripture upon which the Theory depends, are ſtated diſtinctly and in order, in the REVIEW: And, to avoid Repetitions, we muſt ſome-

times refer to that, *Review*, p. 338, 339. particularly, as to two remarkable Places, *Pſal.* xxiv. 2. and *Pſal.* cxxxvi. 6. concerning the *Foundation and Extenſion of the Earth upon the Seas.* Which the Exceptor quickly diſpatches by the Help of a *Particle* and a *Figure.* עַל

The next he proceeds to, is, *Pſal.* xxxiii. 7. *He gathereth the Waters of the Sea, as in a Bag: He layeth up the Abyſs in Store-Houſes.* But, he ſays, it ſhould be render'd, as *on an Heap:* Which is the *Engliſh* Tranſlation. Whether the Authorities produced, in this caſe, by the Theoriſt, *Eng. Theor.* p. 107. or by the Exceptor, are more conſiderable, I leave the Reader to judge. But, however, he cites another Place, *Pſal.* lxxviii. 13. where the ſame Word is us'd and apply'd to the Red Sea, which could not be enclos'd as in a Bag. Take whether Tranſlation you pleaſe for this ſecond Place; it is no Prejudice to the Theory, if you render it *on an Heap:* For it was a Thing done by Miracle. But the other Place ſpeaks of the ordinary Poſture and Conſtitution of the Waters, which is not *on an Heap*, but in a Level or ſpherical Convexity with the reſt of the Earth. This Reaſon the Animadverter was not pleas'd to take notice of, though it be intimated in that ſame Place of the Theory which he quotes, *p.* 75. But that which I might complain of moſt, is his unfair Citation of the next Paragraph of the Theory, *Excep. p.* 140. which he applies peculiarly to this Text of *Pſal.* xxxiii. 7. whereas it belongs to all the Texts alledg'd out of the *Pſalms*, and is a modeſt Reflection upon the Explication of them, as the Reader may plainly ſee, if he pleaſe to look in the Theory, and compare it with his Citation.

The next Place he attacks, is, *Job* xxvi. 7. *He ſtretches the North over the Tohu*, or, as we render it, *over the empty Places: And hangeth the Earth upon nothing.* Here he ſays, *p.* 141. *Job* did either accommodate himſelf to the Vulgar, or elſe was a perfect *Platoniſt.* Methinks *Plato* ſhould rather be a *Jobiſt*, if you would have them to imitate one another. Then he makes an Objection, and anſwers it himſelf; concluding, however, that *Job* could not but mean this of the preſent Earth, becauſe in the next Verſe he mentions *Clouds.* But how does it appear, that every Thing that *Job* mentions in that Chapter, refers to the ſame Time?

The next Place, is, *Job* xxxviii. 4, 5, 6. *Where waſt thou when I laid the Foundations of the Earth?* &c. Theſe eloquent Expoſtulations of the Almighty, he applies all to the preſent Form of the Earth: Where he ſays, there are the *Emboſſings of Mountains, the Enamelling of leſſer Seas, the*

open Work of the vaſt Ocean, and the fret Work of Rocks, &c. Theſe make a great Noiſe, but they might all be apply'd to the Ruins of an old Bridge, fallen into the Water. Then he makes a large Harangue in Commendation of Mountains, and of the preſent Form of the Earth: Which, if you pleaſe, you may compare with the tenth *Chapter* of the *Latin Theory*, and then make your Judgment upon both.

But it is not enough for the Exceptor to admire the Beauty of Mountains, but he, *p.* 146, will make the Theoriſt to do ſo too, becauſe he hath expreſs'd himſelf much pleas'd with the Sight of them. Can we be pleas'd with nothing in an Object but the Beauty of it? Does not the Theoriſt ſay there, in the very Words cited by the Exceptor, *Sæpe loci ipſius inſolentia & ſpectaculorum novitas delectat magis quam venuſtas in rebus notis & communibus.* We are pleas'd in looking upon the Ruins of a *Roman* Amphitheatre, or a triumphal Arch, though Time have defac'd its Beauty. A Man may be pleas'd in looking upon a Monſter, will you conclude therefore that he takes it for a Beauty? There are many Things in Objects, beſides Beauty, that may pleaſe; but he that hath not Senſe and Judgment enough to ſee the Difference of thoſe Caſes, and whence the Pleaſures ariſe, it would be very tedious to beat it into him by a Multitude of Words.

After his Commendation of Mountains, he falls upon the Commendation of Rain: Making thoſe Countries, that enjoy it, to be better water'd than by Rivers, and conſequently the preſent Earth better than that paradiſaical Earth deſcrib'd by the Theoriſt. And in this he ſays, he follows the Rule of Scripture, for theſe are his Words, p. 148. *And that theſe Rules, whereby we meaſure the Uſefulneſs of this Earth, and ſhew it to be more excellent than that of the Theory, are the moſt true and proper Rules, is manifeſt from God's making uſe of the ſame, in a Caſe not unlike: For he, comparing* Ægypt *and* Paleſtine, *prefers the latter before the former; becauſe in* Ægypt *the Seed ſown was* watered with the Foot, as a Garden of Herbs; *but Paleſtine was* a Land of Hills and Valleys, and drank Water of the Rain of Heaven, *Deut.* xi. 10, 11.

Let this reſt a while: In the mean Time let us take Notice how unluckily it falls out for the Obſervator, that a Country that had no Rain, ſhould be compar'd in Scripture, or join'd in Privilege, with Paradiſe it ſelf, and the Garden of God. For ſo is this very *Ægypt*, *Gen.* xiii. 10. though it had no Rain, but was water'd by Rivers. The Words of Scripture

Scripture are theſe: *And Lot lifted up his Eyes, and beheld all the Plain of Jordan, that it was well watered every where (before the Lord deſtroyed Sodom and Gomorrah) even as the Garden of the Lord, like the Land of Ægypt.* The Plain of *Jordan* you ſee is commended for its Fruitfulneſs, and being well watered: And as the height of its Commendation, it is compar'd with *Ægypt*, and with the *Paradiſe of God*. Now in *Ægypt* we know there was little or no Rain: And we read of none in Paradiſe: But they were both water'd by Rivers. Therefore the greateſt Commendation of a Land, for Pleaſure and Fertility, according to Scripture, is its being well water'd with Rivers: Which makes it like a Paradiſe. Surely then you cannot blame the Theoriſt, having this Authority beſides all other Reaſons, for making the *paradiſaical Earth* to have been thus water'd.

Now let the Exceptor conſider how he will interpret and apply his Place in *Deuteronomy*, and make it conſiſtent with this in *Geneſis*. Till I ſee a better Interpretation, I like this very well, tho' quite contrary to his: Namely, *That* they were not to expect ſuch a Land as *Ægypt*, that was a Plain naturally fruitful, as being well water'd: but the Land they were to poſſeſs, depended upon the Benediction of Heaven: And therefore they might expect more or leſs Fertility, according as they kept God's Commandments. And ſo much for thoſe two Texts of Scripture.

Laſtly, The Exceptor, *p.* 149. in the Concluſion of his Diſcourſe about that Place in *Job*, makes a Reflection upon the Impropriety of thoſe Expreſſions made in *Job*, about *Foundations* and *Corner-ſtones*, if they be apply'd to the firſt Earth deſcrib'd by the Theoriſt. But this ſeems to me an Elegancy in that Diſcourſe, which he makes a Fault: Whether it be underſtood as an Alluſion only to our manner of Building, by deep Foundations, and ſtrong Corner-ſtones: Or an ironical Interrogation, as it ſeems to me; implying, that there was no Foundation (ſtrictly ſo call'd) nor Corner-ſtone, in that great Work, though we cannot build a Cottage or little Bridge, without ſuch Preparations.

He proceeds then to the following Verſes in that thirty-eighth Chapter. *Who ſhut up the Sea with Doors, when it broke forth as if it had iſſued out of a Womb?* This the Theoriſt underſtands of the *Diſruption* of the *Abyſs* at the Deluge, when the Sea broke forth out of the Womb of the Earth: Or out of that ſubterraneous Cavity, where it was encloſed as in a Womb. 'Tis plainly imply'd in the Words of the Text, that the Sea was ſhut up in ſome *Womb*, before it

broke forth. I deſire therefore to know in what *Womb* that was. You will find Interpreters much at a loſs to give a fair Anſwer to that Queſtion: What was that enclos'd State of the Sea? And what Place, or Part of Nature, was that Receptacle where it lay? But the Exceptor hath found out a new Anſwer. He ſays, it was that *Womb* of Non-entity. Theſe are his Words, *It juſt then* (as its Creation) *guſhed out of the Womb of Nothing, into Exiſtence.* This is a ſubtle and far-fetch'd Notion. Methinks the *Womb of Nothing*, is much-what the ſame as *no Womb.* And ſo this is no Anſwer. But however, let us conſider how far it would ſuit this Caſe, if it was admitted. If you underſtand the *Womb of Non-entity*, Gen. i. 2. the Sea broke out of that Womb the firſt Day, and had no Bars or Doors ſet to it, but flow'd over all the Earth without Check or Controul. Therefore that could not be the Time or State here ſpoken of. And to refer that Reſtraint, or thoſe Bars and Doors, to another Time, which are ſpoken of here in the ſame Verſe, would be very inexcuſeable in the Exceptor: *p.* 150. ſeeing he will not allow the Theoriſt to ſuppoſe thoſe Things that are ſpoken of in different Verſes, to be underſtood of different Times. To conclude, this metaphyſical Notion of the *Womb of Nothing*, is altogether impertinent, at leaſt in this Caſe: For the Text is plainly ſpeaking of Things local and corporeal, and this Priſon of the Sea muſt be underſtood as ſuch.

He proceeds now to the laſt Place alledg'd, *Prov.* viii. 27, 28. *When he prepared the Heavens, I was there: When he ſet a Compaſs upon the Face of the Deep.* The Word חוג which we render *Compaſs*, he ſays, ſignifies no more than the Rotundity or ſpherical Figure of the Abyſs. And ſo the Senſe will run thus, *When God ſet a Rotundity*, or *ſpherical Figure, upon the Face of the Abyſs.* But whereas the World may as well ſignify a *Sphere* or *Orb*, the Theoriſt thinks it more reaſonable that it ſhould be ſo tranſlated: And ſo the Sentence would run thus, *When God ſet an Orb upon the Face of the Deep.* And this Diſcourſe of *Solomon*'s, referring to the Beginning of the World, he thinks it rational to underſtand it of the *firſt habitable Earth*: Which is really an *Orb ſet over the Face of the Deep.*

One cannot ſwear for the Signification of a Word in every particular Place, where it occurs: But when there are two Senſes whereof it is capable, and the one is much more important than the other, it is a fair Preſumption to take it in the more important Senſe; eſpecially in ſuch a Place, and upon ſuch an Occaſion, where the great Works of the Divine Wiſ-

Wiſdom and Power are celebrated: As they are here by *Solomon*. And it cannot be deny'd, that our Senſe of the Words is more important than the other: For of what Conſequence is it to ſay, *God made the Body of the Abyſs* round. Every one knows, that Fluids of their own accord run into that Figure. So as that would be a ſmall Remark upon a great Occaſion.

The Conſtruction of this Orb we ſpeak of, minds me of an Injuſtice which the Exceptor hath done the Theory, in the precedent Part of this Chapter, by a falſe Accuſation. For he ſays, the Theory makes the Conſtruction of the firſt Earth to have been *merely mechanical*. At leaſt, his Words ſeem to ſignify as much, which are theſe, *p.* 143. *And ſo its Formation*, ſpeaking of the firſt Earth, *had been merely mechanical, as the Theory makes it*. That the Conſtruction was not merely mechanical, in the Opinion of the Theoriſt, you may ſee, *Eng. Theor. p.* 77, which, becauſe we have cited it before, we will not here repeat. The Theoriſt might alſo complain, that the Exceptor cites the firſt Edition of the Theory for ſuch Things as are left out in the ſecond: Which yet was printed a Twelvemonth before his Animadverſions. And therefore in Fairneſs he ought always to have conſulted the laſt Edition, and laſt Senſe of the Author, before he had cenſured him, or his Work. But this unfair Method, it ſeems, pleas'd his Humour better: *p.* 81. *p.* 100, laſt Part, as you may ſee in this Chapter, *p.* 154. *p.* 227, 228. *p.* 244. and in ſeveral other Places; where Paſſages are cited and inſiſted upon, that are no where to be found in the ſecond Edition. Not to mention his defective Citations, omitting that Part that qualifies the Sentence, as *p.* 99. laſt Citation, and elſewhere, *p.* 279, 280. *p.* 288. I make this Note, that the Reader may judge, how well this anſwers that *Sincerity*, with which he profeſt he would examine this Work: *Only as a Friend and Servant to Truth. And therefore with ſuch Candor, Meekneſs, and Modeſty, as becomes one who aſſumes and glories in ſo fair a Character*, p. 43.

The reſt of this Chapter is a general Cenſure of Citations out of Scripture, that are only tropical or figurative Schemes of Speech. Theſe muſt be made ſo indeed, if our Senſe of them be not allow'd. But what Neceſſity is there of a figurative Interpretation of all theſe Texts. The Rule we go by, and I think all good Interpreters, is this, that we are not to leave the literal Senſe, unleſs there be a Neceſſity, from the Subject-Matter. And there is no ſuch Neceſſity in this Caſe, upon our Hypotheſis: For it ſuits with the literal Senſe.

Senſe. And 'tis to beg the Queſtion, to ſay, the literal Senſe is not to be admitted, becauſe it complies too much with the Theory. But as for that Text of his own, which he inſtances in, *The Pillars of the Earth tremble*, that cannot be underſtood (by the ſame Rule) of Pillars *literally*; becauſe there are no ſuch Pillars of the Earth, upon any Hypotheſis.

CHAP. VIII.

THIS Chapter is concerning that grand Property of the ante-diluvian Earth, *a perpetual Equinox*, or a right Poſition to the Sun. This perpetual Equinox the Exceptor will by no Means admit. But I'm afraid he miſtakes the Notion: For as he explains it in the two firſt Sections of this Chapter, he ſeems to have a falſe Idea of the whole Matter. He thinks, I perceive, that when the Earth chang'd its Situation, it was tranſlated from the Equator into the Ecliptick: And that before that Change in the ante-diluvian State, it moved directly under the Equator. For theſe are his Words, *p.* 158. So *that in her annual Motion about the Sun*, namely, the Earth, before that Change, *ſhe was carried directly under the Equinoctial, without any manner of Obliquity in her Site, or Declination towards either of the Tropicks in her Courſe; and therefore could never cut the Equinoctial, by paſſing (as now ſhe is preſumed to do) from one Tropick to the other.* By which Words, you ſee, he imagines that the Earth mov'd perpetually under the Equator, when it had a perpetual Equinox. And when it came out of that State, into this wherein it is now, it did not only change its Poſition, and the Poſture of its Axis, but was alſo really tranſlated from one Part of the Heavens into another, namely, from under the Equator to the Ecliptick, and ſo took another Road in its annual Courſe about the Sun. This is a great Miſtake: And I cannot blame him, if he was ſo averſe to admit this Change, ſeeing it lay ſo croſs in his Imagination. For what Pullies or Leavers ſhould we employ to remove the Earth out of the Equator into the Ecliptick? *Archimedes* pretended, if he had Ground to plant his Engines upon, that he would move the Earth out of its Place; but that it was done before, I never knew, nor heard of: And if the Exceptor had conſider'd what is ſaid in the Theory upon that Occaſion, *Lat. Theor. lib.* 2. *c.* 4. he might eaſily have prevented his Miſtake. But we ſhall meet with the ſame Error again in another Place. Let us conſider now, what Arguments he uſes againſt this Change.

He

He ſays, *p.* 159. *If there had been ſuch a Change*, either Providence, or Mankind, would have preſerv'd the Memory of it. How far the Memory of it hath been preſerv'd, we ſhall ſee hereafter. In the mean Time, we will give him Inſtances of other Things to reflect upon, that are loſt out of Memory, unleſs he be the happy Man that ſhall retrieve them. The *Age of the World* hath been preſerv'd, either by the Memory of Man, or by the Care of Providence. And was not that both a Thing of Importance, and of eaſy Preſervation? *Noah* could not but know the Age of the World, for he was contemporary with five or ſix Generations, that were contemporary with *Adam*. And knowing the Age of the World himſelf, he could not eaſily forbear, one would think, to tell it to his Sons and Poſterity. But, to this Day, we do not know what the true Age of the World is. There are three Bibles, if I may ſo ſay, or three *Pentateuchs*, the *Hebrew*, *Samaritan*, and *Greek*: Which do all differ very conſiderably in their Accounts, concerning the Age of the World: And the moſt learned Men are not yet able to determine with Certainty, which of the three Accounts is moſt authentick. Then, what think you of the Place of *Paradiſe*? How well is the Memory or Knowledge of that preſerv'd? Could *Noah* be ignorant of it? And was it not a fit Subject to diſcourſe of, and entertain his Sons and Nephews, and by them to communicate it to Poſterity? Yet we ſeek it ſtill in vain. The *Jews* were as much at a Loſs as we are: *p.* 263, 264, 265. and the Chriſtian Fathers, you think, were out in their Opinions, both about the Place and Conditions of it: Neither do you venture to determine them your ſelf: So that Paradiſe is loſt in a Manner out of the World. What Wonder then if this ſingle Property of it be loſt? If the Exceptor had well conſider'd (*Eng. Theor.* Book II. Ch. IX.) what the Theoriſt has ſaid concerning the providential Conduct of Knowledge in the World, this Doubt or Objection might have been ſpar'd.

After a long Excurſion, little to the Purpoſe, but to ſhew his Reading, *p.* 166. he tells us next, that Scripture does not favour this Notion of a perpetual Equinox before the Flood: And cites *Gen.* viii. 22. which the Theoriſt had cited as a Place that did ſuggeſt to us that Viciſſitude of Seaſons that was eſtabliſhed after the Flood. The Words indeed are not ſo determinate in themſelves, but that they may be underſtood, either of the Reſtauration of a former Order in the Seaſons of the Year, or of the Eſtabliſhment of a new one. And in whether Senſe they are to be taken, is to be deter-

min'd

min'd by collateral Reaſons and Conſiderations. Such the Theoriſt had ſet down, to make it probable, that they ought to be underſtood as a Declaration of ſuch an Order of the Seaſons of the Year, as was brought in at that Time, and was to continue to the End of the World. The Exceptor hath not thought fit to take notice of, or refute thoſe Reaſons, and therefore they ſtand good, as formerly. Beſides, the Exceptor muſt remember, that this Text ſtands betwixt two remarkable Phænomena, the Longevity of the Antediluvians in the old World, and the Appearance of the Rainbow in the new. Both which were Marks of a different State of Nature in the two Worlds.

He further excepts, *p.* 168. againſt that perpetual Equinox before the Flood, for another Scripture-reaſon: *viz.* Becauſe the Earth was curſt before that Time, and conſequently, he ſays, had not a perpetual Equinox. But if that Curſe was ſupernatural, it might have its Effect in any Poſition of the Earth. For God can make a Land barren, if he think fit, in ſpite of the Courſe of Nature. And ſo he alſo muſt ſuppoſe it to have been in this Caſe. For, upon all Suppoſitions, whether of a perpetual Equinox, or no, the Earth is granted to have been very fruitful at firſt: And ſo would have continued, if that Curſe had not interven'd.

Laſtly, He makes that an Argument, *p.* 169. that the Air was cold and intemperate in Paradiſe, and conſequently no conſtant Equinox, *becauſe* Adam *and* Eve *made themſelves Aprons to cover their Nakedneſs.* So, he confeſſes, Interpreters generally underſtand, that it was to *cover their Nakedneſs.* But he will not allow that to be the true Senſe, but ſays thoſe Fig-Leaves were to keep them warm. And the other Interpretation of *covering their Nakedneſs*, he will not admit, for three Reaſons: Firſt, becauſe the Scripture, as he pretends, does not declare it ſo. See, pray, *Gen.* iii. 7. Secondly, *What Shame*, ſays he, *need there have been betwixt Huſband and Wife?* Thirdly, *If it was Modeſty; when they were innocent, they ſhould have been more modeſt.* Some Arguments anſwer themſelves, and I do not think theſe deſerve a Confutation. But, he ſays, *p.* 170. however God made them *Coats of Skins* afterwards, and that was to be a *Defence againſt Cold.* He muſt tell us in what Climate he ſuppoſes Paradiſe to have ſtood: And which Way, and how far *Adam* and *Eve* were baniſh'd from it. When thoſe Things are determin'd, we ſhall know what to judge of this Argument, and of *Coats of Skins.*

After *Laſtly*, I expected no more: But he hath two or three Reaſons after the *Laſt.* As firſt, he ſays, *p.* 171. upon our

our Hypotheſis, one Hemiſphere of the Globe muſt have been unpeopled: Becauſe the torrid Zone was unpaſſable. And was not the Ocean as unpaſſable, upon your Hypotheſis? How got they into *America?* And not only into *America*, but into all the Iſlands of the Earth, that are remote from Continents? Will you not allow us one Miracle, for your many? I'm ſure the Theoriſt never excluded the Miniſtry of Angels; and they could as eaſily carry them through the torrid Zone, as over the Ocean. But ſecondly, he ſays, There could be no Rains to make the Flood, if there was a perpetual Equinox. Were not thoſe Rains, that made the Flood, extraordinary, and out of the Courſe of Nature? You would give one arg'y Words that ſhould deny it. Beſides, the *Flood-Gates of Heaven* were open'd when the *great Deep* was broken up, (*Gen.* vii. 11.) and no Wonder the Diſruption of the Earth ſhould cauſe ſome extraordinary Commotions in the Air, *Eng. Theor. p.* 122. and either compreſs the Vapours, or ſtop their uſual Courſe towards the Poles, and draw them down in Streams upon ſeveral Parts of the Earth. But the Exceptor ſays, this could not be, becauſe the Theoriſt makes the Rains fall before the Diſruption of the Abyſs. But he does not ſuppoſe the *Cataracts of Heaven* to have been open'd before, which made the grand Rains. And how unfairly that Paſſage of the Theory is repreſented, we ſhall ſee hereafter in the fourteenth Chapter.

Laſtly, He concludes all with this Remark, *p.* 176. That all Sorts of Authors have diſputed in what Seaſon of the Year the Deluge came, and in what Seaſon of the Year the World began: Therefore they thought they were then different Seaſons of the Year. Theſe Diſputes, he confeſſes, did *manifeſtly proceed from Inadvertency*, or ſomething worſe: Becauſe there could not be any one Seaſon throughout all the Earth at once. He might have added, unleſs upon the Suppoſition of the Theory, which makes an univerſal Equinox at that Time. And why may not that have given Occaſion to the general Belief, *That the World begun in the Spring?* And when the true Reaſon of the Tradition was loſt, they fell into thoſe impertinent Queſtions, *In what Seaſon of the Year the World began.* But however, we do not depend upon the Belief, either of the Antients or the Moderns, as to the Generality: For we know they had other Notions of theſe Things than what the Theory propoſes; otherwiſe it would have been a needleſs Work. But notwithſtanding the general Error, that Providence did preſerve ſome Traditions and Teſtimonies, concerning that ancient Truth, we ſhall ſee in the next following Diſcourſe.

So

So much for Scripture and Reaſons. He now comes to examine Authorities: Namely, ſuch Teſtimonies as are alledg'd by the Theoriſt, to ſhew that there was a Tradition among the Antients, of *a Change that had been, as to the Poſition of the Earth:* And conſequently, as to the Form and Seaſons of the Year. The firſt Teſtimony that he excepts againſt, is, that of *Diogenes* and *Anaxagoras*; who witneſs plainly, *p.* 177. That there had been an *Inclination* of the Earth, or a Change of Poſture, ſince it was form'd and inhabited. But the Exceptor ſays, they have not aſſign'd a true *final Cauſe*, nor ſuch as agrees with the Theory. The ſecond Teſtimony, is, that of *Empedocles*, *p.* 178. which he excepts againſt, becauſe he hath not given a good *efficient Cauſe* of that Change. The third Witneſs is *Leucippus*; againſt whom he makes the ſame Exception, *p.* 179. that he doth not aſſign the Cauſes a-right. The fourth Witneſs, is *Democritus*; whom he, *p.* 180. quarrels with upon the ſame Account. But is this a fair hearing of Witneſſes? Or are theſe juſt and legal Grounds of rejecting their Teſtimony, as to matter of Fact, becauſe they are unſkilful in giving the Cauſes and Reaſons of that matter of Fact? That is not requir'd in Witneſſes: And they are often impertinent when they attempt to do it. The Theoriſt does not cite theſe Authors to learn of them the Cauſes, either efficient or final, of that *Inclination*, or Change of Poſture in the Earth, but only matter of Fact: To let you ſee, that according to their Teſtimony, there was a Tradition in that Time, which they took for true, concerning a Change made in the Poſture of the Earth. And this is all we require from them. If you pretend to invalidate their Teſtimony, becauſe they do not philoſophize well about that Change; that's as if you ſhould deny that there was ſuch a War as the *Peloponneſian* War, becauſe the Hiſtorian hath not aſſigned the true Cauſes and Reaſons of it: Or as if a Man ſhould give you the Hiſtory of a Comet, that appear'd in ſuch a Year, was of ſuch a Form, and took ſuch a Courſe in the Heavens; and you ſhould deny there was any ſuch Comet, becauſe the ſame Author had not given a good Account of the Generation of that Comet, nor of the Cauſes of its Form and Motion. The Exceptions made againſt the Teſtimonies of theſe Philoſophers, ſeem to me to be no leſs injudicious.

After theſe Teſtimonies, he *p.* 181. makes three or four Remarks or Reflections upon them. But they all concern, either the Time of this Change, or the Cauſes of it. Neither of which the Theoriſt either engag'd or intended to prove from theſe Witneſſes.

There

There is ſtill one Teſtimony behind, which the Exceptor hath ſeparated from the reſt, that he might encounter it ſingly. 'Tis another Paſſage from *Anaxagoras*, which both notes this *Inclination*, and the Poſture of the Heavens and Earth before that Inclination. But here the Exceptor quarrels, firſt, with the Word θολοειδῶς: Becauſe *Ambroſius* the Monk, which would have it to be θολερῶς, but without the Authority of any Manuſcript: And, as *Caſaubon* ſays, *malè*. Then, he ſays, *Aldobrandinus* tranſlates it *turbulentè*, but gives no Reaſon for that Tranſlation, in his Notes. Therefore he cannot reſt in this, but in the third Place, he gives another Senſe to φορᾷ θολοειδεῖς. And if that will not pleaſe you, he hath ſtill a fourth Anſwer in reſerve. I do not like when a Man ſhifts Anſwer ſo often; 'tis a ſign he has no great Confidence in any one. But let us have his fourth Anſwer. 'Tis this, That *Anaxagoras* was a kind of heterodox Philoſopher, and what he ſays is not much to be heeded. Theſe are the Words of the Exceptor, p. 184. *If this will not ſatisfy, I have one Thing more to offer. Grant that* Anaxagoras *ſhould mean that very Declination, which the Theory would have him, yet this truly would contribute little towards the Proof of the Thing. For he was a Man as like to be heterodox; as like to broach and maintain falſe and groundleſs Opinions, as any of the learned Antients.* Had he made this Exception againſt this Witneſs at firſt, it might have ſav'd both himſelf and us a great deal of Pains. For we do allow, if you can prove a Witneſs to be *perſona infamis*, or *non compos mentis*, 'tis ſufficient to invalidate his Teſtimony.

But this is a rude and groundleſs Cenſure; ſhall that famous *Anaxagoras*, that was call'd *MENS*, κατ' ἐξοχήν, not be thought ſo much as *mentis compos*; nor have Credit enough for an honeſt Witneſs? I am apt to think, from thoſe Sentences, and thoſe Remains we have left of him, that there was not a more conſiderable Man amongſt the Antients, for Nobleneſs of Mind and natural Knowledge. I could bring the Teſtimonies of many antient Authors, and of many Chriſtian Fathers, to clear his Reputation, and place it above Envy. 'Tis generally acknowledg'd, that he firſt introduc'd an intellectual Principle, in the Formation of the Univerſe, to diſpoſe and order confus'd Matter. And accordingly *Euſebius* gives him this fair Character, *Præp. Evan. l.* 10. *c. ult. p.* 504. *Col.* Ἕτερος δὲ πρῶτος διήρθρωσε, &c. *He firſt rectified the Doctrine of Principles: For he did not only diſcourſe about the Matter or Subſtance of the Univerſe, as other Philoſophers: But alſo of the Cauſe and Principle of its Motion.* And the ſame Author,

Author, in his fourteenth Book, *ch.* 14. *p.* 750. repeats and enlarges this Character.

I wonder the Exceptor, of all Men, ſhould leſſen the Name of *Anaxagoras*. For, beſides his Orthodoxy as to the intellectual World; he was one that eſtabliſh'd the Notion of *Vortices*, in the Corporeal. As you may ſee in *Clem. Alexandrinus*, *Strom.* 2. *p.* 364. and in *Plato's Phæd. Phæd. p.* 99. And tho' the *Father*, and *Socrates*, (who never was a Friend to natural Philoſophy) both blame him for it, yet the Exceptor, who is deſervedly pleas'd with that Syſtem of *Vortices*, ought to have ſhew'd him ſome Favour and Eſteem for the Sake of this Doctrine. Laſtly, as to his moral Temper, his Contempt of the World, and his Love of Contemplation; you may have many Inſtances of it in the ſhort Story of his Life in *Laertius*. And I ſhall always remember that excellent Saying of his in *Clemens Alexandrinus*, *Strom. p.* 416. τὴν θεωρίαν τοῦ βίου τέλος εἶναι, καὶ τὴν ἀπὸ ταύτης ἐλευθερίαν. *That the End of Life is Contemplation; and that Liberty, that accompanies it, or flows from it.*

But we are not to imagine, that all the Opinions of the antient Philoſophers, are truly convey'd or repreſented to us. Neither can we, in Reaſon or Juſtice, believe that they could be guilty of ſuch abſurd Notions, as are ſometimes fathered upon them. The Exceptor inſtances in an extravagant Aſſertion, (as the Story is told to us) aſcrib'd to *Anaxagoras*, of a *Stone that fell from the Sun*. This cannot be literally true, nor literally the Opinion of *Anaxagoras*, if he believed *Vortice*; therefore methinks ſo witty a Man as the Exceptor, and ſo well verſed in the modern Philoſophy, ſhould rather interpret this of the Incruſtation of a fix'd Star, and its Deſcent into the lower World: That a Star fell from the etherial Regions, and became an opake and terreſtrial Body: Eſpecially ſeeing *Diogenes*, as he ſays, ſuppoſes it a Star. Some Things were ænigmatically ſpoken at firſt: And ſome Things afterwards ſo much corrupted, in paſſing through unſkilful Hands, that we ſhould be very injurious to the Memory of thoſe great Men, if we ſhould ſuppoſe every Thing to have come ſo crudely from them, as it is now delivered to us. And as to this Philoſopher in particular; as the *Ionick* Phyſiology, in my Opinion, was the moſt conſiderable amongſt the Antients; ſo there was none, of that Order, more conſiderable than *Anaxagoras*. Whom, tho' you ſhould ſuppoſe extravagant, *quoad hoc*, that it would not invalidate his Teſtimony in other Things.

Upon

Upon the whole Matter, let us now ſum up the Evidence, and ſee what it will amount to. Here are five or ſix Teſtimonies of conſiderable Philoſophers: *Anaxagoras*, *Diogenes*, *Empedocles*, *Leucippus* and *Democritus*. To which he might have added *Plato*, both in his *Politicus* and *Phædo*, *Li.* 2. *c.* 10. *p.* 274. if he had pleaſed to have look'd into the ſecond Edition of the *Latin* Theory. Theſe Philoſophers do all make mention of a Change that hath been in the Poſture of the Earth and the Heavens. And tho' they differ in aſſigning Cauſes, or other Circumſtances, yet they all agree as to Matter of Fact; that there was ſuch a Thing, or, at leaſt, a Tradition of ſuch a Thing. And this is all that the Defendant deſir'd or intended to prove from them, as Witneſſes in this Cauſe.

To theſe *Philoſophers*, he might have added the Teſtimonies of the *Poets*, who may be admitted as Witneſſes of a Tradition, though it be further queſtioned, whether that Tradition be true or falſe. Theſe Poets, when they ſpeak of a *Golden Age*, or the *Reign of Saturn*, tell us of a *perpetual Spring*, or a Year without Change of Seaſons. This is expreſsly ſaid by *Ovid*, *Ver erat æternum*, &c. And upon the Expiration of the Golden Age, he ſays;

Jupiter Antiqui contraxit tempora Veris,
Perque Hyemes, Æſtuſque, & inæquales Autumnos,
Et breve Ver, ſpatiis exegit quatuor annum.

Ovid liv'd in the Time of our Saviour. And the Tradition, it ſeems, was then a-foot, and very expreſs too. *Plato*, who was much more antient, hath ſaid the ſame Thing in his *Politicus*, concerning the *Reign of Saturn*. And if we may have any Regard to *Mythology*, (vid. *Theor. Lat. l.* 2. *c.* 10. *in fine.*) and make *Janus* the ſame with *Noah*, which is now an Opinion generally received, that Power, that is given him by the Antients, of *changing Times and Seaſons*, cannot be better expounded, than by that great Change of Time, and of the Seaſons of the Year, that happened in the Days of *Noah*. Neither muſt we count it a mere Fable, what is ſaid by the Antients, concerning the Inhabitability of the *Torrid Zone*: And yet that never was, if the Earth was never in any other Poſture, than what it is in now.

Laſtly, as the Philoſophers and Poets are Witneſſes of this Tradition, ſo many of the Chriſtian Fathers have given ſuch a Character of *Paradiſe*, as cannot be underſtood upon any other Suppoſition, than of a *perpetual Equinox*. This *Card.*

*Bellarmine** hath noted to our Hands; and alſo obſerv'd, that there could not be a perpetual Equinox in the Countries of *Aſia*, nor indeed in any topical Paradiſe, (unleſs it ſtood in the Middle of the Torrid Zone) *niſi alius tunc fuerit curſus ſolis, quam nunc eſt*; *unleſs the Courſe of the Sun*, or, which is all one, the Poſture of the Earth, *was otherwiſe at that Time than what it is now*: Which is a true Obſervation. The *Jewiſh* Doctors alſo, as well as the Chriſtian, ſeem to go upon the ſame Suppoſition, when they place Paradiſe under the Equinoctial; ſee *Eng. Theor. Book* II. *Ch.* 7. Becauſe they ſuppos'd it certain, as *Eben Ezra* tells us, that the Days and Nights were always equal in Paradiſe.

We have now done with the Examination of Witneſſes; *Philoſophers*, *Poets*, *Jews*, and *Chriſtians*. From all theſe we collect, that there was an Opinion, or Tradition, amongſt the Antients, of a Change made in the State of the natural World, as to the Diverſity of Seaſons in the Year: And that this did ariſe from the Change of the Poſture of the Earth. Whether this Opinion, or this Tradition, was *de jure*, as well as *de facto*, is a Queſtion of another Nature, that did not lie before us at preſent. But the Thing that was only in Debate in this Chapter, was matter of Fact, which I think we have ſufficiently prov'd.

In the Cloſe of this Chapter, the Exceptor makes two Queries: Still by way of Objection to the ante-diluvian Equinox. The firſt is this, p. 185. *Suppoſing an Equinox in the Beginning of the World, would it (in Likelyhood) have continued to the Flood.* If you grant the firſt Part, I believe few will ſcruple the ſecond. For why ſhould we ſuppoſe a Change before there appear any Cauſe for it? He ſays, the Waters might poſſibly have weigh'd more towards one Pole, than towards another. But why the Waters more than the Air? The Waters were not more rarified towards one Pole than towards another, no more than the Air was: For which the Exceptor, *p.* 180. had juſtly blam'd *Leucippus* before. But however, *ſays he*, that Earth would be very unſtable, becauſe,

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* *De Grat. prim. hom. c.* 12.

Accedit ad hæc, quòd Paradiſus ita deſcribitur à Sancto Baſilio, *in Libro de Paradiſo*; *à* Joan. Damaſceno, *Libro ſecundo, de fide, capite undecimo*; *à Sancto* Auguſtino, *Libro decimo quarto, de civitate Dei, capit.* 10. *Ab Alchimo, Avito, & Claud. Mario Victore, & aliis ſuprà citatis. Iſidoro, Libro decimo quarto Etymolog. capite tertio, & aliis communiter*; *ut fuerit in eo ver perpetuum, nulla frigora, nulli æſtus, nullæ pluviæ, nives, grandines, nullæ etiam nubes*; *quod ipſum ſignificat ſcriptura cum dicit primos homines in Paradiſo fuiſſe nudos.*

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in Proceſs of Time, there would be an empty Space betwixt the Exterior Region of the Earth, and the Abyſs below. But that empty Space would be fill'd with ſuch groſs Vapours, that it would be little purer than Water: And would ſtick to the Earth much cloſer than its Atmoſphere that is carried about with it. We have no Reaſon to change the Poſture of the Earth, 'till we ſee ſome antecedent Change that may be a Cauſe of it. And we ſee not any 'till the Earth broke. But then indeed, whether its Poſture depended barely upon its *Æquilibrium*, or upon its *Magnetiſm*, either, or both of them, when its Parts were thrown into another Situation, might be changed. For the Parts of a Ruin ſeldom lie in the ſame Libration the Fabrick ſtood in. And as to the Magnetiſm of the Earth, that would change, according as the Parts and Regions of the Earth changed their Situation.

The ſecond Query is this, granting there was ſuch an Equinox in the firſt World, *p.* 187. *Would not the natural World, towards the latter End of that World, have been longer, than in the former Periods of the ſame?* Suppoſe this was true, which yet we have no Reaſon to believe, that the Days were longer towards the Flood, than towards the Beginning of the World; why is this contrary to Scripture? He tells you how, in theſe Words, *p.* 188. *That the Days juſt before the Flood were of no unuſual Length, is evident in the very Story of the Flood; the Duration of which we find computed by Months, conſiſting of thirty Days a-piece.* Whereas *had Days been grown longer, fewer of them would have made a Month.* This is a mere Paralogiſm, or a mere Blunder. For if thirty Days were to go to a Month, whether the Days were longer or ſhorter, there muſt be thirty of them; and the Scripture does not determine the Length of the Days. If thirty Circumgyrations of the Earth make a Month, whether theſe Circumgyrations are ſlow or ſwift, thirty are ſtill thirty. But I ſuppoſe that which he would have ſaid, and which he had confuſedly in his Mind, was this, that the *Month* would have been longer at the Flood than it was before. *Longer*, I ſay, as to Extent of Time, or Duration in general, but not as to Number of Days. And you could not cut off a ſlip of one Day, and tack it to the next, through the intermediate Night, to make an Abridgment for the Whole. Therefore this Objection is grounded upon a Miſtake, and ill Reaſoning, which is now ſufficiently detected.

CHAP. IX.

THIS Chapter is againſt the *oval Figure of the firſt Earth*, p. 189. which the Theoriſt had aſſerted, and grounded upon a general Motion of the Waters, forc'd from the Equinoctial Parts towards the Polar. But before we proceed to his Objections againſt this Explication, we muſt rectify one Principle. The Exceptor ſeems to ſuppoſe, *p.* 190. that terreſtrial Bodies have a *Nitency inwards or downwards, towards their central Point.* Whereas the Theoriſt ſuppoſes, that all Bodies moving round, have, more or leſs, a Nitency from the Center of their Motion: And that 'tis by an external Force that they are preſt down, againſt their firſt Inclination or Nitency.

This being premiſed, we proceed to his Exceptions: Where his firſt and grand Quarrel is about the Uſe of a Word; whether the Motion of the Water from the Middle of the Earth towards the Poles, can be call'd *defluxus*; ſeeing thoſe polar Parts, in this ſuppoſed Caſe, were as high, or higher than the Equinoctial. I think we do not ſcruple to ſay *undæ defluunt ad littora:* Tho' the Shores be as high, or higher than the Surface of the Sea. For we often reſpect, as the Theoriſt did, the *Middle* and the *Sides*, in the uſe of that Word: And ſo, *defluere e medio ad latera*, is no more than *prolabi ad latera.* But 'tis not worth the while to conteſt about a Word; eſpecially ſeeing 'tis explained in the ſecond Edition of the Theory, *p.* 186. by adding *detruſione:* But it would have ſpoil'd all this Pedantry, and all his little Triumphs, if he had taken Notice of that Explication.

Wherefore ſetting aſide the *Word*, let us conſider his *Reaſons* againſt this Motion of the Waters towards the Poles; which, he ſays, could not be, becauſe it would have been an Aſcent, not a Deſcent. We allow and ſuppoſe that. But may not Waters aſcend by Force and Detruſion; when it is the eaſieſt way they can take to free themſelves from that Force, and perſevere in their Motion? And this is the Caſe we are ſpeaking to. They were impell'd to aſcend, or recede from the Center, and it was eaſier for them to aſcend laterally, than to aſcend directly: Upon an inclined Plain, than upon a perpendicular one. Why then ſhould we not ſuppoſe that they took that Courſe? Methinks the Obſervator, who ſeems to be much converſant in the *Carteſian* Philoſophy, might have conceived this Detruſion of the Waters

ters towards the Poles by the Reſiſtance of the ſuperambient Air, as well as their flowing towards, and upon the Shores, by the Preſſure of the Air under the Moon. And if the Moon continued always in the ſame Place, or over the Middle of the Sea, that Poſture of the Waters would be always the ſame: Though it be an Aſcent, both upon the Land and into the Rivers. And this, methinks, is neither Contradiction, nor Abſurdity. But an Enemy, that is little us'd to Victory, makes a great Noiſe upon a ſmall Advantage.

He proceeds now to ſhew, *p.* 195. that it was improbable that the Figure of the firſt Earth ſhould be oval, upon other Conſiderations. As firſt, becauſe of its Poſition; which would be croſs to the Stream of the Air, that turns it round, or carries it about the Sun: As a Ship, he ſays, that ſtands ſide-ways againſt a Stream, cannot ſail. But if that Ship was to turn round upon her Axis, as a Mill-Wheel, and as the Earth does, what Poſture more likely to have ſuch an Effect, than to ſtand croſs to the Stream that turns it? And the Stream would take more hold of an oblong Body, than of a round. Then, as to its annual Courſe, which he mentions, that's nothing, but ſo many Circumvolutions: For in turning round it is alſo progreſſive, as a Cylinder in rowling a Garden: And three hundred ſixty-five Circumgyrations compleat its annual Courſe. So that this Argument turns wholly againſt him, and does rather confirm the oval Figure of the Earth.

His ſecond Argument againſt the oval Figure of the firſt Earth, is the ſpherical Figure of the preſent Earth. And how does he prove that? Firſt from Authorities, *Anaximander*, *Pythagoras*, and *Perminedes* thought ſo. But how does he prove that their aſſerting the Earth to be *round*, was not meant in Oppoſition to its being *plain*; as the *Epicureans* and the Vulgar would have it? That was the Queſtion *Socrates* promis'd himſelf to be reſolv'd in by *Anaxagoras*, *Plat. in Phæd.* Πότερον ἡ γῆ πλατεῖα ἐστιν, ἢ στρογγύλη. *Whether the Earth was flat or round.* And 'tis likely the Diſpute was generally underſtood in that Senſe. However the Theoriſt hath alledg'd many more Authorities than theſe, in favour of the oval Figure of the Earth. For beſides *Empedocles* in particular, and thoſe whom *Plutarch* mentions in general, the Philoſophy of *Orpheus*, the *Phœnician*, *Ægyptian*, and *Perſian Philoſophers*, did all compare the Earth to an Egg; with reſpect to its oval external Form, as well as internal Compoſition. Theſe you may ſee fully ſet down in the *Theory*: *Lat. Theor. li.* 2. *c.* 10. And it had been fair in the Exceptor to have taken ſome

Notice of them, if he would contend in that way of Authorities. But he has thought fit rather to paſs them over wholly in Silence.

His Reaſons, *p.* 197. to prove the Figure of the preſent Earth to be ſpherical, and not oval, are taken firſt from the Conical Figure of the Shadow of the Earth, caſt upon the Moon. But that cannot make a Difference ſenſible to us at this Diſtance, whether the Body that caſt the Shadow was exactly ſpherical or oval. His ſecond Reaſon is *from the Place of the Waters*; which, he ſays, would all retire from the Poles to the Equator, if the polar Parts were higher. But this has been anſwer'd before. The ſame Cauſe that drives the Waters thither, would make them keep there: As we ſhould have a perpetual Flood, if the Moon was always in our Meridian: And whereas he ſuggeſts, that by this Means the Sea ſhould be ſhalloweſt under the Poles; which, he ſays, is againſt Experience: We tell him juſt the contrary, That, according to our Hypotheſis, the Sea ſhould be deepeſt towards the Poles; which agrees with Experience. That the Sea ſhould be deepeſt under the Poles, if it was of an oval Form, *p.* 186. he may ſee plainly by his own Scheme, or by the Theory Scheme: *Theor. Lat. li.* 2. *c.* 5. So that if his Obſervation be true, of an extraordinary Depth of the Ocean in thoſe Parts, it confirms our Suſpicion, that the Sea continues ſtill oval. Laſtly, he urges, *p.* 198. If this Earth was oval, Navigation towards the Poles would be extremely difficult, if not impoſſible, becauſe upon an Aſcent. But if there be a continual Draught of Waters from the Equator towards the Poles, this will ballance the Difficulty, and be equivalent to a gentle Tide, that carries Ships into the Mouth of a River, though upon a gradual Aſcent.

Thus much we have ſaid in Complacency to the Exceptor. For the Theoriſt was not oblig'd to ſay any Thing in Defence of the oval Form of the preſent Earth, ſeeing he had no where aſſerted it: It not being poſſible, as to what Evidence we have yet, to determine in what Order the Earth fell, and in what Poſture the Ruins lay after their Fall. But however, to ſpeak my Mind freely upon this Occaſion, I am inclinable to believe, that the Earth is ſtill oval or oblong. What Things the Anti-theoriſt hath ſuggeſted, will not decide the Controverſy; nor, it may be, any natural Hiſtory, nor any of thoſe Obſervations that we have already. The Surface of the Sea lies more regular than that of the Land, and therefore I ſhould think that Obſervations made there would have the beſt Effect. I ſhould particularly recommend theſe two:

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Firſt, That they would obſerve toward the Poles, whether the Sun riſe and ſet, according to the Rules of a true Globe, or of a Body exactly ſpherical. Secondly, That they would obſerve whether the Degrees of Latitude are of equal Extent in all the Parts of a Meridian; that is, if the Quantity of Sea or Land that anſwers to a Degree in the Heavens, be of equal Extent towards the Equator as towards the Poles. Theſe two Obſervations would go the neareſt of any I know, to determine whether the Figure of the Earth be truly ſpherical or oblong.

CHAP. X.

THIS Chapter is concerning the *original Mountains*, and that they were before the Flood, or from the Beginning; which the Exceptor endeavours to prove from Scripture; not directly, but becauſe Mention is made of them in the ſame Places where the Beginning of the Earth is mentioned, *p.* 291. as *Pſal.* xc. 1, 2. and *Prov.* viii. 25. therefore they muſt be co-eval and contemporary. We have, I think, noted before, that Things are not always Synchronal that are mentioned together in Scripture. The Style of Scripture is not ſo accurate, as not to ſpeak of Things in the ſame Place, that are to be referr'd to different Times. Otherwiſe we muſt ſuppoſe the Deſtruction of *Jeruſalem*, and of the *World*, to have been intended for the ſame Time; ſeeing our Saviour joins them in the ſame Diſcourſe, (*Mat.* xxiv.) without any Diſtinction of Time; or with ſuch a Diſtinction, as rather ſignifies an immediate Succeſſion, (*ver.* 29.) than ſo great a Diſtance as we now find to be betwixt the Deſtruction of *Jeruſalem* and the End of the World. Greater than that, betwixt the Beginning and the Flood: So in the Prophets ſometimes, in the ſame Diſcourſe, one Part is to be referr'd to the firſt Coming of our Saviour, and another Part to the ſecond. *Iſa.* ix. 6, 7. *Iſa.* ix. 1. &c. *Luke* i. 31, 32, 33. without making any Diſtinction of Time, but what is to be gather'd from the Senſe. Neither is there any Incongruity in the Senſe, or in the Tenor of the Words, if thoſe Expreſſions in the Pſalmiſt be referr'd to different Times. God exiſted *before the Mountains were brought forth, and the Earth and the World were made.* This is certainly true, whether you take it of the ſame or different Times. And if you take it of different Times, 'tis a way of ſpeaking we often uſe. As ſuppoſe a Man ſhould ſay, concerning the Antiquity of *Troy*,

that it exiſted before *Rome* and *Carthage*; that does not neceſſarily imply, that *Rome* and *Carthage* were built at the ſame Time; but only that *Troy* was before them both. And ſo this of the Pſalmiſt may be very well thus expreſt, by a Gradation from a lower Epocha to an higher. Then as for that Place, *Prov. ch.* viii. it would be very hard to reduce all thoſe Things that are mentioned there, (from *ver.* 22. to 30.) to the ſame Time of Exiſtence; and there is no Neceſſity from the Words that they ſhould be ſo underſtood. The Deſign and Intention of the Holy Ghoſt is plain in both theſe Places: In the one to ſet out the Eternity of God, and in the other, of the *Logos* in particular. And this is done by ſhewing their Præ-exiſtence to this Earth, and to all its greateſt and moſt remarkable Parts.

He mentions alſo, *p.* 202. *Deut.* xxxiii. 15. where the Hills are call'd *Laſting*, and the Mountains *Antient*. And *therefore they were before the Flood.* This is a hard Conſequence. The River *Kiſhon* is call'd the *antient* River, *Judg.* v. 21. but I do not therefore think it neceſſary, that that Brook ſhould have been before the Flood. Things may very well deſerve that Character of *laſting* or *antient*, though they be of leſs Antiquity than the Deluge. If one ſhould ſay the *laſting Pyramids*, and *antient Babylon*, none could blame the Expreſſion, nor yet think that they were therefore from the Beginning of the World.

After theſe Allegations from Scripture, *p.* 205. he deſcends to a natural Argument taken from the *Mountains in the Moon*; which, he ſays, are much higher than the Mountains upon the Earth: And therefore, ſeeing her Body is leſs, they could not be made by a Diſſolution of that Planet, as theſe of the Earth are ſaid to have been. Though we are not bound to anſwer for the Mountains in the Moon, yet however, 'tis eaſy to ſee that this is no good Argument: For, beſides that the Orb there might be more thick, all Ruins do not fall alike. They may fall double, or in Ridges and Arches, or in ſteep Piles, ſome more than others, and ſo ſtand at a greater Height. And we have Reaſon to believe that thoſe in the Moon fell otherwiſe than thoſe of the Earth; becauſe we do not ſee her turn round: Nor can we ever get a Sight of her Backſide, that we might better judge of the Shapes of her whole Body.

From this natural Argument, *p.* 206. he proceeds to an hiſtorical Argument, taken from the *Talmudiſts* and *Joſephus*. The *Talmudiſts* ſay, *that many Giants ſav'd themſelves from the Flood upon Mount Sion.* But this, the Exceptor confeſſes,

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is wholly fabulous. What need it then be mentioned as an Argument? Then he ſays, *Joſephus* reports, that *many ſav'd themſelves from the Flood upon the Mountain* Baris *in* Armenia. But this alſo, *p.* 207. he ſays, is *falſe in the Groſs*, and a *formal Fiction.* Why then, ſay I, is it brought in as an Argument? Laſtly, he quotes a Paſſage out of *Plato*, who ſays, when the *Gods ſhall drown the Earth, the Herdſmen and Shepherds ſhall ſave themſelves upon Mountains.* And this *(ibid.)* the Exceptor calls a *Piece of confus'd Forgery.* Why then, ſay I ſtill, is it alledged as an Argument againſt the Theory? But however, ſays the Exceptor, theſe Things argue that many thought there were Mountains before the Flood. But did the Theoriſt ever deny, that it was the vulgar and common Opinion? Therefore ſuch Allegations as theſe may be of ſome Uſe to ſhew Reading, but of no Effect at all to confute the Theory.

Yet the Exceptor is not content with theſe Stories, but he muſt needs add a Fourth; which, he ſays, *p.* 208. is a *plain Intimation that there were Mountains in the Beginning of the World.* Take his own Words for the Story, and the Application of it. *I will only add, that traditional Story which is told of* Adam; *namely, how that after his Fall, and when he repented of his Sin, he bewailed it for ſeveral hundred of Years, upon the Mountains of* India. *Another plain Intimation that THERE WERE MOUNTAINS* in the Beginning of the World. This is a plain Intimation indeed, that thoſe that made this Fable, thought there were Mountains then: But is it a Proof that there really was ſo? As you ſeem to infer. Does the Exceptor really believe, that *Adam* wander'd an hundred Years upon the Mountains of *India?* If the Matter of Fact be falſe, the Suppoſition it proceeds upon may as well be falſe. And he does not ſo much as cite an Author here, for the one or the other.

We are now come to the main Point, a new Hypotheſis concerning the *Original of Mountains*, which the Exceptor, *p.* 208, 209, *&c.* hath vouchſafed to make for us: And, in ſhort, it is this. When the Waters were drain'd off the Land on the third Day, while it was moiſt and full of Vapours, the *Sun*, by his Heat, made the Earth heave and riſe up in many places, which thereupon became Mountains. But leſt we miſtake or miſrepreſent the Author's Senſe, *p.* 209, we will give it in his own Words. *Now the Earth, by this Collection of the Waters into one Place, being freed from the Load and Preſſure of them, and laid open to the Sun, the Moiſture within, by the Heat of his Beams, might quickly be turn'd into Vapours. And theſe Vapours being ſtill increaſed by*

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the continuing ratifying Warmth from above, at length they wanted Space wherein to expand or dilate themſelves. And at laſt, not enduring the Confinement they felt, by Degrees heaved up the Earth above; ſomewhat after the Manner that Leaven does Dough, when it is laid by a Fire; but much more forcibly and unevenly. And lifting it up thus in numberleſs Places, and in ſeveral Quantities, and in various Figures, Mountains were made of all Shapes and Sizes; whoſe Origin and Properties, he ſays, upon this Hypotheſis, *will be obvious, or at leaſt intelligible, to thinking and philoſophick Minds.*

I muſt confeſs I am none of thoſe *thinking and philoſophick Minds*, to whom this is either obvious or intelligible: For there ſeem to me to be a great many palpable Defects or Overſights in this new Hypotheſis: Whereof this is one of the groſſeſt, that he ſuppoſes the Sun, by his Heat, the third Day to have raiſed theſe Mountains upon the Earth; whereas the Sun was not created till the fourth Day, p. 51. *the fourth Day was the firſt Day of the Sun's Exiſtence:* So that it had this powerful Effect, it ſeems, one Day before it came into Being.

But ſuppoſe the Sun had then exiſted: This is a prodigious Effect for the Sun to perform, in ſo ſhort a Time, and with ſo little Force. The greateſt Part of that Day was ſpent in draining the Waters from off the Land; which had a long Way to go, from ſome inland Countries, to reach the Sea, or their common Receptacle. And he ſays, *p.* 209. without an extraordinary Power, *perhaps they could not have been drained off the Earth in one Day.* Let us then allow, at leaſt, half a Day for clearing the Ground; ſo the Sun might begin his Work about Noon; and before Night he had rais'd all the Mountains of one Hemiſphere. It will require a ſtrong philoſophick Faith, to believe this could be all done by the Action of the Sun, and in ſo ſhort a Time. Beſides, we muſt conſider, that the Sun, by Noon, had paſt all the Eaſtern Countries, yet covered with Water, or not well drain'd: So that after they were dried, he could only look back upon them with faint and declining Rays. Yet the Mountains of the Eaſt are as great and conſiderable as elſewhere. But there is ſtill another great Difficulty in the Caſe, as to the Northern and Southern Mountains of the Earth; for they lie quite out of the Road of the Sun; being far remov'd towards either Pole; where, by reaſon of his Diſtance and Obliquity, his Beams have little Force. How would he heave up the *Riphæan* Mountains, thoſe vaſt Heaps of Stone and Earth, that lie ſo far to the North? You ſee what Obſervations

vations the Exceptor hath made (*p.* 119, 120.) concerning the Cold of thoſe Countries: And it falls out very untowardly for this new Hypotheſis, that the Northern Parts of the Earth, as *Norway*, *Swedeland*, *Iſeland*, *Scythia*, *Sarmatia*, &c. ſhould be ſuch mountainous and rocky Countries; where he had before declar'd the Sun had ſo little Force. And, indeed, according to his Scheme, all the great Mountains of the Earth ſhould have been under the Equator, or, at leaſt, betwixt the Tropicks.

But to examine a little the Manner and Method of this great Action, and what kind of Bodies theſe new Mountains would be; either the Sun drew up only the Surface and outward Skin of the Earth, as Cupping-Glaſſes raiſe Bliſters; or his Beams penetrated deep into the Earth, and heaved up the Subſtance of it, as Moles caſt up Mole-Hills. If you take the firſt Method, theſe ſuperficial Mountains would be nothing but ſo many Bags of Wind; and not at all anſwerable to thoſe huge Maſſes of Earth and Stone, whereof our Mountains conſiſt. And if you take the ſecond Method, and ſuppoſe them puſh'd out of the ſolid Earth, and thrown up into the Air, imagine then how deep theſe Rays of the Sun muſt have penetrated in a few Hours Time, and what Strength they muſt have had, to agitate the Vapours to that Degree, that they ſhould be able to do ſuch Prodigies as theſe. Several Mountains upon a moderate Computation, are a Mile high from the Level of the Earth. So that it was neceſſary that the Beams of the Sun ſhould penetrate at leaſt a Mile deep, in ſo ſhort a Time; and there looſen and rarify the Vapours, and then tear up by the Roots vaſt Loads and Extents of Ground, and heave them a Mile high into the open Air: And all this in leſs than half a Day. Such Things ſurely are beyond all Imagination, and ſo extravagant, that one cannot in Conſcience, offer them to the Belief of a Man. Can we think that the Sun, who is two or three Hours in licking up the Dew from the Graſs in a *May* Morning, ſhould be able, in as many more Hours, to ſuck the *Alps* and *Pyreneans* out of the Bowels of the Earth; and not to ſpend all his Force upon them neither? For he would have as much Work in other Couutries. To raiſe up *Taurus*, for inſtance, and *Imaus*, and frozen *Caucaſus* in *Aſia*; and the mighty *Atlas*, and the *Mountains* of the *Moon* in *Africk*; beſides the *Andes* in *America*, which, they ſay, far exceed all the Mountains of our Continent. One would be apt to think, that this Gentleman never ſaw the Face of a mountainous Country; for

for he writes of them, as if he had taken his Idea of Mountains, and the great Ridges of Mountains, upon the Earth, from the *Devil's Ditch*, and *Gogmagog Hills:* And he raiſes them faſter than Muſhrooms out of the Ground. If the new-born Sun, at his firſt Appearance, could make ſuch great Havock, and ſo great Changes upon the Face of the Earth, what hath he been doing ever ſince? We never heard nor read of a Mountain, ſince the Memory of Man, rais'd by the Heat of the Sun. We may therefore enquire, in the laſt Place,

Why have we no Mountains made now by the ſame Cauſes? We have no Reaſon to believe that the Heat or Strength of the Sun is leſſen'd ſince that Time; why then does it not produce like Effects? But I imagine he hath an Anſwer for this: Namely, that the Moiſture of the firſt Earth, when it was new drain'd and marſhy, contributed much to this Effect; which now its Dryneſs hinders. But beſides, that the Dryneſs of the Earth ſhould rather give an Advantage, by the Collection of Vapours within its Cavities: However, we might expect, according to this Reaſon, that all our drain'd Fens and marſhy Grounds, ſhould preſently be rais'd into Mountains; whereas we ſee them all to continue arrand Plains, as they were before. But if you think theſe are too little Spots of Ground to receive a ſtrong Influence from the Sun, take *Ægypt* for an Inſtance: That's capacious enough, and 'tis overflow'd every Year, and by that means made ſoft and moiſt to your Mind, as the new Earth when it riſes from under the Abyſs. Why then is not *Ægypt* converted into Mountains, after the Inundation and Retirement of *Nile?* I do not ſee any Qualification wanting, according to the Exceptor's Hypotheſis: *Ægypt* hath a moiſt Soil, and a ſtrong Sun, much ſtronger than the *Alps* or *Pyreneans* have; and yet it continues one of the plaineſt Countries upon the Earth. But there is ſtill a greater Inſtance behind againſt this Hypotheſis, than any of the former; and that is, of the whole Earth after the Deluge: When it had been overflowed a ſecond Time by the Abyſs, upon the Retirement of thoſe Waters it would be much what in the ſame Condition, as to Moiſture, that it was in the third Day, when it firſt became dry Land. Why then ſhould not the ſame Effect follow again, by the Heat of the Sun; and as many new Mountains be rais'd upon this ſecond Draining of the Earth, as upon the firſt? Theſe are plain and obvious Inſtances, and as plainly unanſwerable. And the whole Hypotheſis which this Virtuoſo hath propos'd concerning the *Origin* of Mountains, is

ſuch

ſuch an Heap of Incredibilities, and Things inconſiſtent one with another, that I'm afraid I ſhall be thought to have ſpent too much Time in Confutation of it.

In the Concluſion of this Chapter, *p.* 215. he hath an Attempt to prove that there were Mountains before the Flood, *becauſe there were Metals:* which are commonly found about the Roots of Mountains. But the Theoriſt, he ſays, *to ſhun this great Inconvenience, fairly conſents to the aboliſhing of Metals out of the firſt State of Nature.* Yet he is hard put to it, to prove that the Theoriſt hath any where aſſerted, whatſoever he thought, that there were no Metals then. The firſt Citation he produces, only recites the Opinion of others, and ſays, p. 216. he *thinks they do not want their Reaſons.* Of the two other Citations out of the Preface, the firſt does not reach home, making no mention of Metals. And the ſecond is wholly miſconſtrued, and perverted to a Senſe quite contrary to what the Author intended, or the Context will bear. But however the Theoriſt appears doubtful, whether there were Metals or no in the firſt World: And, upon this Doubt, the Exceptor lays this heavy Charge, *p.* 215. *li.* 24. *Thus the Fidelity of* Moſes *is aſſaulted, and another intolerable Affront put upon the HOLY GHOST: For do not both inform us, that the City* Enoch *was built, and the Ark prepared, before the Flood? But how could either be done without Iron-Tools?* But does either *Moſes*, or the Holy Ghoſt tell us, that there were Iron-Tools in building that City, or the Ark? If they do not, we only affront the Conſequence, which the Exceptor draws from the Words, and not the Authors of them. By what divine Authority does the Animadverter aſſert, that there was Iron, or Iron-Tools, in building this City, or that Ark? I'm ſure Scripture does not mention either, upon thoſe Occaſions. And ſeeing it mentions only *Gopher Wood* and *Pitch* for the building of the Ark, *Gen.* vi. 14. 'tis a Preſumption rather, that there were no other Materials us'd. And as to the City, 'tis true, if he fancy the City which *Enoch* built, to have been like *Paris*, or *London*, he has Reaſon to imagine, that they had Iron-Tools to make it. But ſuppoſe it was a Number of Cottages, made of Branches of Trees, of Oſiers and Bulruſhes, (and what needed they any other Houſe, when the Air was ſo temperate?) or, if you will, * of Mud-Walls, and

* *Per ludibrium rogant naſuti homines, unde Architectos & Opifices conduxerit Cain ad urbem extruendam; nos viciſſim ab illis quærimus, quo authore credant Urbem ex quadratis lapidibus fuiſſe extructam: & magno artificio, multiſque ſumptibus, &*

and a Roof of Straw, with a Fence about it to keep out Beaſts, there would be no ſuch Neceſſity of Iron-Tools. Conſider, pray, how long the World was without knowing the Uſe of Iron, in ſeveral Parts of it, as in the North, and in *America:* And yet they had Houſes and Cities after their Faſhion. For the Northern Countries you may ſee *Olaus Magnus, li.* 12. *c.* 13. For *America, Pet. Martyr. Dec.* 1. But the Exceptor will ſave you your Pains, as to the *Indians*, for he ſays himſelf, *p.* 250. in another Place, that they had no Inſtruments of Iron, when the *Spaniards* came amongſt them. And if in thoſe late Ages of the World, they were ſtill without the Uſe of Iron, or Iron-Tools, we have leſs Reaſon to believe that the Children of *Cain* had them four or five thouſand Years before.

It is alſo worthy our Conſideration, how many Things muſt have been done, before they could come at theſe Iron-Tools. How came the Children of *Cain* to dig into the Earth, I know not to what Depth, to ſeek for a Thing they had never heard of before, when it was ſo difficult to dig into the Earth without ſuch Tools? More difficult, methinks, than to build an Houſe without them. But ſuppoſe they did this, we know not how; and, amongſt many other Stones, or Earths, found that which we call Iron-Ore: How did they know the Nature and Uſe of it? Or, if they gueſs'd at that, how did they know the Way and Manner of preparing it, by Furnaces, Wind-Forges, and Smelting-mills? Theſe would be as hard to make or build, without Iron Tools, as Dwelling Houſes. And when they had got a Lump of Iron, till they knew how to temper it, they could not make Tools of it ſtill. Unleſs *Cain*'s Children had an Inſpiration from Heaven, I do not ſee how they could diſcover all theſe Things, in ſo ſhort a Time. And this is only to make good what the Theoriſt ſaid, that ſuch an Hypotheſis *does not want its Reaſons.* And as to *Tubal-Cain*, let thoſe that poſitively aſſert that there was no Iron in the firſt World, tell us in what Senſe that Place is to be underſtood. For, I believe, Iron or Braſs is not once mention'd in all the Theory.

CHAP.

& longi temporis opera, ædificium hoc conſtitiſſe. Nihil enim aliud colligere licet ex verbis Moſis, quàm muros ex rudi materia, Cain ſibi & poſteris circundediſſe. Cal. in loc.

CHAP. XI.

THIS Chapter is to prove that the *Sea was open* before the Deluge. 'Tis ſomething barren of philoſophical Arguments, but we will begin with ſuch as it has, which are taken from this Topick, that the *Fiſhes could not live in our Abyſs: p.* 224. and that for three Reaſons. Firſt, becauſe it was too dark. Secondly, too cloſe; and thirdly, too cold. As for Coldneſs, methinks he might have left that out, unleſs he ſuppoſe that there are no Fiſh in the frozen Seas, towards the North and South; which is againſt all Senſe and Experience: For cold Countries abound moſt in Fiſh. And according to Reaſon, there would be more Danger of too much Warmth, in thoſe ſubterraneous Waters, than of too much Cold, in reſpect of the Fiſhes.

Then as to Darkneſs and Cloſeneſs, this minds me of the Saying of *Maimonides: That no Man* ever would believe, that a Child could live ſo many Months, ſhut up in its Mother's Belly, if he had never ſeen the Experience of it. There's Cloſeneſs and Darkneſs in the higheſt Degree: And in Animals, that, as ſoon as born, cannot live without Reſpiration. Whereas Fiſhes, of all Creatures, have the leaſt need of Reſpiration, if they have any. And as for *Darkneſs*, how many ſubterraneous Lakes have we ſtill, wherein Fiſhes live? And we can ſcarce ſuppoſe the main and fathomleſs Ocean to have Light to the Bottom; at leaſt when it is troubled or tempeſtuous. How the Eyes of Fiſh are, or might be, form'd or conform'd, we cannot tell, but we ſee they feed and prey on the Night Time, and take Baits as greedily as on the Day. But it is likely they were leſs active and agile in that Abyſs, than they are now; their Life was more ſluggiſh then, and their Motions more ſlow, *Job* xxxviii. 8. as being ſtill in that *Womb* of Nature that was broke up at the Deluge. And as to Air, they would have enough for their imperfect Way of breathing in that State. But if they have a more perfect now, which is ſtill a Queſtion, they might have ſome Paſſages in their Body open'd, (at the Diſruption of the Abyſs) when they were born into the light and free Air, which were not open'd before. As we ſee in Infants, upon their Birth, a new Paſſage is made into their Lungs, and a new Circulation of the Blood, which before took another Courſe.

So much for pretended Reaſons and Philoſophy. The reſt of this long Chapter is ſpent either in Conſequences made from

from Scripture, or in a prolix Diſcourſe about Rain. As to Scripture, *p.* 219, 220. he makes this the firſt Objection, that, whereas *Adam* had a Dominion given him over the Fiſh of the Sea, it could have no Effect, if they were incloſed in the Abyſs. *Adam* had no more Dominion given him over the Fiſh of the Sea, than over the Fowls of the Air; which he could not come at, or ſeize at his Pleaſure, unleſs he could fly into the Air after them. *Adam* was made Lord of all Animals upon this Earth, and had a Right to uſe them for his Conveniency, when they came into his Power: But I do not believe that *Adam* was made ſtronger than a Lyon, nor could maſter the Leviathan, or command him to the Shore. He had a Right, however, and his Poſterity, to diſpoſe of all Creatures for their Uſe and Service, whenſoever, upon Occaſion offered, they fell into their Power.

Next he ſays, *p.* 225, 226. The Waters were gather'd into one Place, and a Firmament was made to divide the Waters from the Waters. Well, allow this, tell us then what was that Firmament? For it is ſaid there, *Gen.* i. 17. that God ſet the Sun, Moon, and Stars, in the Firmament. Therefore you can argue nothing from this, unleſs you ſuppoſe ſuperceleſtial Waters: Which, when you have prov'd, we will give you an Account of the ſubceleſtial, and of the ſubterraneous. And here the Exceptor cites ſome Things from the Theory, that are not in the ſecond Edition, and therefore the Theoriſt is not concern'd to anſwer them.

Laſtly, the Exceptor comes to his long Harangue in Commendation of the *Clouds* and of *Rain:* Which takes up a great Part of this Chapter. In his *Exordium* he makes this Compliment to the Clouds, p. 234. *Sometimes they mount up and fly aloft, as if they forgat, or diſdain'd the Meanneſs of their Origin. Sometimes again they ſink and ſtoop ſo low, as if they repented of their former proud Aſpirings, and did remorſeful humble Penance for their high Preſumption. And though I may not ſay they weep to expiate their Arrogance, or kiſs the Earth with bedewed Cheeks, in Token of their Penitence, yet they often proſtrate in the Duſt, and ſweep the loweſt Grounds of all, with their miſty foggy Trains. One while they,* &c. This Harangue about the Clouds and Rain, is purſued for fourteen or fifteen Pages, and, with Submiſſion to better Judgments, I take it to be a Country Sermon, about the *Uſefulneſs of Rain:* And, I believe, whoſoever reads it, will, both from its Matter and Form, be of the ſame Opinion. I do not ſpeak this in Derogation to his Sermon, but he would have done better, me-

thinks, to have printed it in a Pamphlet by itſelf; there being no Occaſion for it in this Theory.

Towards the Concluſion of the Chapter, *p.* 246. he anſwers an Objection made by the Theoriſt againſt the ſuppoſed Iſlands and Continents in the firſt Earth. Namely, *That it would render the Propagation of Mankind difficult, into thoſe broken Parts of the World.* And the many imperfect ſhifting Anſwers which the Exceptor gives, or Conjectures without Authority, do but confirm the Objection of the Theoriſt, or make his Words true, *quod Res eſſet difficilis explicatu.* Which is all that the Theoriſt ſaid upon that Subject.

CHAP. XII.

THIS is a ſhort Chapter, and will be ſoon diſpatch'd. 'Tis to prove that the *Rainbow was before the Flood.* And notwithſtanding that, a good Sign that there ſhould never be a Flood again. This is to me a Paradox, but he confirms it by a greater Paradox: For he ſays, God might as well (as to Significancy, or Authenticalneſs) *have appointed the Sun, as the Rainbow, for a Sign that there never ſhould have been another Flood.* So that if God had ſaid to *Noah*, I do aſſure thee there ſhall never be a ſecond Deluge, and for a Sign of this, *Behold I ſet the Sun in the Firmament:* This would have done as well, he ſays, as the Rainbow. That is, in my Judgment, it would have done nothing at all more than the bare Promiſe. And if it had done no more than the bare Promiſe, it was ſuperfluous. Therefore if the Rainbow was no more than the Sun would have been, it was a ſuperfluous Sign. They to whom theſe two Signs are of equal Significancy and Effect, lie without the Reach of all Conviction, and I am very willing to indulge them in their own Opinions.

But he ſays, *p.* 257. *God ſometimes has made things to be Signs, that are common and uſual. Thus the Fruit of a Tree growing in Paradiſe, was made a Sign of Man's Immortality.* But how does it appear that this was a common Tree; or that it was given to *Adam* as a Sign that he ſhould be immortal? Neither of theſe appear from Scripture. Secondly, he ſays, 2 *Kings* xiii. 17. *Shooting with Bow and Arrows upon the Ground, was made a Sign to* Joaſh *of his prevailing againſt the* Syrians. This was only a Command to make War againſt *Syria*, and a Prophecy of Succeſs; both deliver'd in a ſymbolical or hieroglyphical Way. The Command was ſignify'd by bidding the King ſhoot an Arrow, which was the Sign of

War. And the Sign of Victory or of divine Aſſiſtance, was the Prophet's ſtrengthening the King's Hands to draw the Bow. This is nothing as to a Sign given in Nature, or from the natural World, in Confirmation of a divine Promiſe: Which is the thing we are only to conſider.

All the reſt of this Chapter is lax Diſcourſe without Proof. And as to the Significancy of the Rainbow, upon Suppoſition that it was a new Appearance; and its Inſignificancy upon Suppoſition that it was an old Appearance, we have ſpoken ſo fully in the Theory itſelf, *Eng. Theor. Book* II. *ch.* 5. that it would be needleſs here to make any longer Stay upon this Argument.

CHAP. XIII.

THIS Chapter is concerning *Paradiſe*; but our Author fairly baulks all the Difficulties in that Doctrine, and contents himſelf with a few Generals, which every body knows. The Doctrine of Paradiſe conſiſts chiefly of two Parts; the Site or Place of it; and the State or Properties of it. As to the firſt, if the Exceptor would have confuted the Theory, he ſhould have ſet down the Concluſions that are advanc'd by the Theory, (*Eng. Theor. Book* II. *c.* 7.) concerning the Place of Paradiſe, which are theſe; firſt, the Place of Paradiſe cannot be determin'd by Scripture only. Neither the Word *Mekeddem*, (*Gen.* ii. 8.) nor the four Rivers mentioned there, make the Place of it defineable. Secondly, The Place of Paradiſe cannot be determin'd by the Theory. Seeing then neither Scripture, nor Reaſon determine the Place of Paradiſe, if we will determine it, it muſt be by Antiquity. And if we appeal to Antiquity in this Caſe, we ſhall find, Firſt, That it was not in *Meſopotamia*. Secondly, That according to the Plurality of Votes, both amongſt the Heathen and Chriſtian Authors, it was plac'd in the other Hemiſphere. And this is all the Theory ſays upon that Point. As you may ſee, *Eng. Theor. Book* II. *ch.* 7. and *Lat. Theor. Edit.* 2. *p.* 194. and *p.* 214, 215. Wherefore if the Animadverter would undertake to confute the Theory in this Point, he ſhould have confuted thoſe four Particulars. But he ſlips over theſe, *p.* 265. and gives us only a Paraphraſe upon ſome Verſes in the ſecond and third *Chapters* of *Geneſis*, which ſays little to this Purpoſe, and yet more than it proves.

In the ſecond Place, as to the State and Properties of Paradiſe, or the ante-diluvian World; *the Longevity of the Ante-diluvians* is the Thing he inſiſts upon. But this he handles ſo looſely, *p.* 273. that in the Concluſion of his Diſcourſe, one cannot tell whether he affirms it, or denies it. This ſceptical Humour of the Exceptor hath been taken notice of before, and 'tis continued in this Chapter, where there is little or nothing poſitively determin'd. The Theoriſt, on the contrary, expreſsly affirms the Longevity of the Ante-diluvians, and gives theſe Reaſons for his Aſſertion. Firſt, Becauſe all the Lives, and all the Generations recorded in Scripture, before the Flood, from Father to Son, in a Line of ſixteen hundred Years, are longeval: Of ſix, ſeven, eight, nine hundred Years a-piece. Secondly, Antiquity, both *Greek* and *Barbarian* have atteſted the ſame thing, and recorded the Tradition; ſee the Table of both. Thirdly, The Generations recorded in Scripture after the Flood, as they exceed the Term of ſucceeding Ages, *Eng. Theor.* Book II. Ch. 4. ſo they decline by degrees from the ante-diluvian Longevity. Laſtly, *Jacob* complains of the Shortneſs of his Life, and Fewneſs of his Days, in Compariſon of his Forefathers, when he had liv'd one hundred and thirty Years; *Gen.* xlvii. 9. which had been a groundleſs Complaint, if his Anceſtors had not lived much longer.

Theſe two laſt Reaſons the Exceptor has not thought fit to take notice of. And, in Anſwer to the two former, he hath only the uſual Subterfuges: As, that the long Lives of the ante-diluvian Patriarchs was a Thing extraordinary and providential, confin'd to their Perſons; not of a general Extent, nor according to the Courſe of Nature. But how does this appear? It muſt be made out, either by Scripture or Reaſon. Scripture makes no Diſtinction, nor Exception of Perſons in this Caſe; all, whereof it hath left any Account, as to Term of Life, are declar'd to have liv'd ſeveral hundred of Years. And why ſhould we not conclude the ſame Thing concerning the reſt? Then as to Reaſon, you cannot ſuppoſe Longevity, in that World, againſt Reaſon or Nature, unleſs you firſt ſuppoſe the Form and Conſtitution of that World to have been the ſame with the preſent: Which is to beg the Queſtion. Admitting that Form and Conſtitution of the firſt Heavens and Earth, which the Theory hath given, Longevity will be a natural Conſequence of it. *Theor. Book* II. *ch.* 3, & 4. And having ſuch a Courſe of Nature laid before us, as agrees with the Reports of Scripture, and with general Tradition, why ſhould we quit that, to comply with an imaginary Pre-

ſumption; that theſe were miraculouſly preſerv'd, and all the reſt were ſhort-liv'd? I know he pretends, p. 277. we may as well conclude all Men were Giants in thoſe Days, becauſe *Moſes* ſays, *There were Giants upon the Earth in thoſe Days*, Gen. vi. 4. as conclude that all Men were long liv'd in thoſe Days, becauſe *Moſes* mentions ſome that were ſo. There had been ſome Pretence for this, if *Moſes* had made a Diſtinction of two Races of Men in the firſt World, long Livers and ſhort Livers; as he hath diſtinguiſh'd the Giant from the common Race of Mankind: Or, as he hath ſaid in one Caſe, *There were Giants on the Earth in thoſe Days*; ſo if he had ſaid in the other, *There were long Livers upon the Earth in thoſe Days*, and upon that, had given us a Liſt of the long-liv'd Patriarchs: This, indeed, would have made the Caſes pretty parallel. But, on the contrary, *Moſes* makes no ſuch Diſtinction of long-living and ſhort-living Races, before the Flood; nor yet notes it as a Mark of divine Favour, or extraordinary Benediction upon thoſe Perſons that liv'd ſo long. Therefore, not to ſuppoſe it general to Mankind at that Time, is a groundleſs Reſtriction, which is neither founded upon Scripture nor Reaſon.

As to the ſecond Argument for ante-diluvian Longevity, taken from Tradition and the Teſtimony of the Antients, he objects, *p.* 276, 277. that *Joſephus* does not ſeem to be firm in that Opinion himſelf. But what then? The Theoriſt lays no Streſs upon *Joſephus*'s ſingle Opinion, but refers to the Teſtimonies of thoſe Authors, whether *Greeks*, or ſuch as have given an Account of the *Ægyptian*, *Chaldean*, and *Phœnician* Antiquities: Which are call'd in by *Joſephus*, as Witneſſes of this Truth or Tradition, concerning the long Lives of the firſt Men. And at laſt, the Exceptor ſeems content, this Tradition ſhould be admitted, *p.* 278. ſeeing the *Authors are too many, or too conſiderable, to have their Teſtimonies queſtion'd or rejected.* But then he will make a further Queſtion, *Why* there ſhould not alſo be a Tradition concerning the *perpetual Equinox*, or *perpetual Spring*, upon which this Longevity depended? But this Queſtion is fully anſwer'd, and the Tradition fully made out before, in the eighth Chapter, which I need not here repeat. In like manner, all the ſecondary Queſtions, which he there mentions, depending upon, and being included in this firſt, receive their Reſolution from it. For when a perpetual Equinox is once truly ſtated, there is no Difficulty concerning the reſt.

After theſe Conteſts about Traditions, he hath one or two *Reaſons* againſt this *ante-diluvian Longevity*, p. 279, 280.

Firſt, becauſe the Earth, by this Means, would have been over-ſtock'd with People before the Time of the Deluge. Secondly, They ſhould all have been of the ſame Longevity before the Flood. Neither of theſe, methinks, have any Strength in them. As to the firſt, That Earth was much more capacious than this is, where the Sea takes away Half of its Surface, and renders it uninhabitable. And whereas he ſuggeſts, as a Recompence, *ibid. That Mountains* have more Surface and Capacity than Plains; that's true, but they are alſo leſs habitable, by Reaſon of their Barrenneſs and Ruggedneſs. Who can believe that there are as many People in *Wales*, as in other Parts of *England*, upon the ſame Compaſs of level Ground? Or no more in *Holland*, than upon a like Number of Acres upon the *Alps* or *Pyreneans?* There would be room enough for twice as many People as there are in the World, and twice as many Animals, if there was Food enough to nouriſh them. But here I have two things to complain of, as foul Play: Firſt, the Exceptor cites the Theory partially. Secondly, he does not mark the Place whence he takes that Citation; as if it was on purpoſe to hide his Partiality. The Words he cites are theſe: *If we allow the firſt Couple, at the End of one Hundred Years, or of the firſt Century, to have left ten Pair of Breeders, which is an eaſy Suppoſition, there would ariſe from theſe in fifteen hundred Years, a greater Number than the Earth was capable of; allowing every Pair to multiply in the ſame decuple Proportion the firſt Pair did*, Eng. Theor. p. 29. Here the Exceptor ſtops, and makes this Inference; that upon an *eaſy Suppoſition*, which the Theoriſt makes and allows, the Earth would have been over-ſtock'd in fifteen hundred Years. This is an *eaſy Suppoſition* for the *firſt Century*, as the Theoriſt put it; but it would be a very uneaſy one for the following Centuries, when they came to be at any conſiderable Diſtance from the Beginning. And therefore the Theoriſt tells you, in that very Page, *The ſame Meaſure cannot run equally through all Ages.* And in his Calculation you ſee, after the firſt Century, he hath taken only a *quadruple Proportion for the Increaſe of Mankind.* As judging that a *moderate and reaſonable Meaſure betwixt the higheſt and the loweſt.* This the Exceptor might eaſily have obſerv'd, *ibid.* and as eaſily avoided this Miſapplication of the Words of the Theoriſt.

His ſecond Reaſon againſt the ante-diluvian Longevity is ſlighter than the firſt, *p.* 280. For he pretends that all Ante-diluvians, upon that Suppoſition, ſhould have been equally long-liv'd. You may as well ſay, that all the Children of

the ſame Parents, and that live in the ſame Place, ſhould now be equally long-liv'd; the external World being the ſame to them all. But, beſides Accidents, their *Stamina* and Conſtitutions might then be of a different Strength, as well as now; tho' they were born of the ſame Parents, and liv'd in the ſame Air. Laſtly, he moves a Difficulty about the Multiplication of Animals in the firſt World, *p.* 281. that they would have been too numerous before the Flood. I can ſay nothing to that, nor he neither, upon good Grounds: Unleſs we knew what Species of Animals were then made, and in what Degrees they multiplied. The Theoriſt always ſuppoſes a divine Providence to ſuperintend, proportion, and determine, both the Number and Food of Animals upon the Earth; ſuitably to the Conſtitution and Circumſtances of every World. And ſeeing that Earth was no leſs under the Care and Direction of Providence, than the preſent, we may conclude that due Meaſures were taken for adjuſting the Numbers and Food of Animals in ſuch Manner, as neither to be a Burden to one another, nor to Man.

CHAP. XIV.

THIS Chapter is againſt the Explication of the Deluge by the *Diſſolution of the Earth*. That Diſſolution, as is pretended, being unfit or inſufficient to produce ſuch an Effect. And to prove this, the Ante-theoriſt gives us five Arguments, whereof the firſt is this; *p.* 285. *Moſes* having left us an accurate Deſcription of Paradiſe, *according to the proper Rules of Topography*, ſuch a Deſcription would have been improper and inſufficient to determine the Place of Paradiſe, and conſequently uſeleſs, if the Earth had been diſſolv'd; and by that means the Bounds of thoſe Countries, and the Channels of thoſe Rivers, broken and chang'd. This Objection, I'm afraid, will fall heavier upon *Moſes*, or upon the Exceptor himſelf, than upon the Theoriſt. However, one would have expected that the Exceptor ſhould have determin'd here the Place of Paradiſe in virtue of that Deſcription. So learned and ſagacious a Perſon, having before him an exact Draught of Paradiſe, *according to the proper Rules of Topography*, could not fail to lay his Finger upon the very Spot of Ground where it ſtood. Yet I do not find that he has ventur'd to determine the Place of Paradiſe, either in this Chapter, or in the preceding: Which gives me a great Suſpicion, that he was not

ſatisfy'd

ſatisfy'd where it ſtood, notwithſtanding the *Moſaical* Topography. Now if it cannot be underſtood or determin'd by that Topography, one of theſe two things muſt be allow'd, either that the Deſcription was inſufficient and ineffectual; or that there has been ſome great Change in the Earth, whereby the Marks of it are deſtroy'd; namely, the Bounds of Countries, and the Courſes of the Rivers. If he take the ſecond of theſe Anſwers, he joins with the Theoriſt. If the firſt, he reflects, according to his way of arguing, upon the Honour of *Moſes*, or confutes himſelf.

But here is ſtill a further Charge, *p.* 286. *Moſes*'s Deſcription of Paradiſe would have been *falſe* (which he notes for *horrid Blaſphemy*) if the Earth was broken at the Deluge: For then thoſe Rivers, by which *Moſes* deſcribes Paradiſe, could not have been before the Flood. But why ſo, I pray? The Theoriſt ſuppoſes Rivers before the Flood, in great Plenty; and why not like to theſe? And if their Channels were very much chang'd by the Flood, that's no more than what good Interpreters ſuppoſe. Being unable, upon any other Submiſſion, to give an Account why it is ſo hard (notwithſtanding *Moſes*'s Deſcription) to determine the Place of Paradiſe. Now where is the *Blaſphemy* of this? *Ibid. Horrid Blaſphemy againſt the Holy Ghoſt?* A rude and injudicious Defence of Scripture, by Railing and ill Language, is the true Way to leſſen and diſparage it: Eſpecially when we make our own Conſequences to be of the ſame Authority with the Word of God; and whatſoever is againſt them, muſt be charg'd with Blaſphemy againſt the Holy Ghoſt. Is it not a ſtrange Thing, that the Diſſolution of the Earth ſhould be made Blaſphemy, when the Prophets and inſpir'd Authors ſpeak ſo often of the *Diſruptions*, *Fractions*, *Contuſſions*, and *Subverſions* of the Earth? See *Review*, *p.* 347, *&c.* And that very Expreſſion, that the *Earth is diſſolv'd*, is a Scripture Expreſſion, (*Pſal.* lxxv. 3. *Iſai.* xxiv. 19. *Amos* ix. 5.) which, methinks, might have been enough to have protected it from the Imputation of Blaſphemy. But there is nothing ſafe againſt blind Zeal, and opinionative Ignorance; which, by how much they find themſelves weaker in Reaſons, by ſo much they become more violent in Paſſions.

But to return to the Objection; upon the whole Matter, he caſts the Burden of the Charge upon *Moſes* himſelf, as we noted before: For take whether Hypotheſis you will, that the Earth was, or was not broken, the Queſtion ſtill returns, if the Moſaical Topography was exact and ſufficient, why can we not yet find out the Situation of Paradiſe? 'Tis now above

three thouſand Years ſince *Moſes* died, and Men have been curious and very inquiſitive in all Ages, to find out the Place of Paradiſe; but it is not found out to this Day, to any Satisfaction: So that, methinks, upon the whole, the Theory, which ſuppoſeth the Earth very much chang'd, makes the faireſt Apology both for *Moſes* and Mankind, in this Particular. But to proceed to his ſecond Argument.

Secondly, ſays the Exceptor, p. 288. *The Diſſolution of the Earth could not be the Cauſe of the general Flood, becauſe it would have utterly deſtroy'd* Noah's *Ark, and all that were in it.* I thought the Theoriſt had effectually prevented this Objection, by putting the Ark under the Conduct of its Guardian Angels, and of a miraculous Providence; *Eng. Theor. p.* 133. Theſe are his Words: *I think it had been impoſſible for the Ark to have liv'd upon the raging Abyſs, or for* Noah *and his Family to have been preſerv'd, if there had not been a miraculous Hand of Providence to take Care of them.* Now, either the Exceptor did not take notice of this Paſſage in the Theory, or he does not allow that a miraculous Hand was ſufficient to preſerve the Ark; or thirdly, he made an Objection, which he knew himſelf to be impertinent. And, I confeſs, I am inclinable to think the laſt is true: For as to the firſt, he confeſſes (*p.* 354.) that the *Theory repreſents the Ark, with its Guardian Angels about it, in the Extremity of the Flood.* And as to the ſecond, he himſelf makes uſe of a miraculous Power to preſerve the Ark upon his Hypotheſis; in Anſwer to the eighth Objection, *p.* 351, 352, *&c.* Why then may not we make uſe of the ſame Power, and with the ſame Effect? It remains therefore, that he was conſcious to himſelf that he made this Objection to no Purpoſe.

But that is not all: He has alſo uſed foul Play in his Citation: For whereas the great Danger of the Ark would be at the firſt Fall of the Earth, or the Diſruption of the Abyſs; the Theoriſt he ſays, to prevent this, makes the Ark to be a-float by the Rains, before the Abyſs was broken. But is that all the Theoriſt ſays in that Place? Does he not aſſign another Way how the Ark might be a-float? Namely, in a River, or in a Dock. Theſe are the Words of the Theory, *p.* 120. *So as the Ark, if it could not float upon theſe Rain-Waters, at leaſt taking the Advantage of a River, or of a Dock or Ciſtern made to receive them, it might be a-float before the Abyſs was broken open.* And theſe Words being in the ſame Place whence he makes his Citation, it muſt be a wilful Diſſimulation not to take notice of them. But he ſaw they would have taken off the Edge of

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his Objection, and therefore thought fit not to touch upon them. But after all, there is no Neceſſity that the Ark ſhould be a-float before the Earth broke: Thoſe Things were premis'd in the Theory, only to ſoften the Way to Men that are of hard Belief in ſuch extraordinary Matters: For the Angels (whoſe Miniſtry we openly own, upon theſe grand Occaſions) could as eaſily have held the Ark a-float, in the Air, as on the Water. And the Ark, being an Emblem of the Church, God certainly did *give his Angels Charge over it; that they ſhould bear it up in their Hands, that it might not be daſh'd againſt a Stone.* And this having been more than once profeſs'd by the Theoriſt, we muſt again conclude this Objection ſuperfluous and uſeleſs.

The third Objection is this. If the Earth had been thus diſſolv'd, *p.* 289. *The preſent Earth would have been, in likelihood of another Figure, than what now it bears.* Theſe are his Words; but I ſuppoſe he means, that it would have been of another Form, as to Sea and Land. And the Reaſon he gives is this: Becauſe, ſays he, it would have broke firſt in the Equator, and conſequently that Part falling down firſt, would have been ſwallowed up by the Waters, and become all Sea. Whereas we find, that under the Equator that then was (which he ſuppoſeth *(ibid.)* the preſent Ecliptick) *the dry Ground is of moſt ſpacious Extent and Continuity.* We need not examine his Account of Sea and Land, becauſe it proceeds upon a falſe Suppoſition, *(ſee* p. 27. *before.)* He relapſes here into his former aſtronomical Error, or to his firſt adds a ſecond; *viz.* That the Earth, when it chang'd its Situation, chang'd its Poles and Circles. This is a great Miſtake; the Change of Poſition in Reſpect of the Heavens, did not change the Places of its Circles in Reſpect to its own Globe. As when you change a Sphere or a Globe out of a *right Situation* into an *oblique*, the Circles do not change their Places, as to that Sphere or Globe; but have only another Poſition to the Heavens. The Earth's Ecliptick runs thorough the ſame Places it did before; and the equinoctial Regions of that Earth were the ſame with the equinoctial Regions of this, only bear another Poſture to the Heavens and the Sun. Theſe Circles have not chang'd Places with one another, as he imagines; and which is worſe, would father this Imagination upon the Theory, in theſe Words: *Under the Ecliptick (which, in the preſent Situation of the Earth, (ACCORDING TO THE THEORY) was its Equinoctial, and divided the Globe into two Hemiſpheres, as the Equator does now) the dry Ground,* &c. He that affirms this,

this, with Reſpect to the Earth, neither underſtands the *Theory, nor the Doctrine of the Sphere.* But let's preſs no further upon a Miſtake.

The fourth Objection is this; *p.* 290. That ſuch a Diſſolution of the Earth, would have caus'd great Barrenneſs after the Flood: Partly by turning up ſome dry and unfruitful Parts of the Earth; and partly by the Soil and Filth that would be left upon its Surface. As to the firſt, I willingly allow, that ſome of the interior and barren Parts of the Earth might be turn'd up; as we now ſee in mountainous and wild Countries; but this rather confirms the Theory, than weakens it. But as to the ſecond, that the Filth and Soil would have made the Earth more barren, I cannot allow that. For good Huſbandmen overflow their Grounds, to make their Crop more rich. And 'tis generally ſuppos'd, that the Inundation of *Nile*, and the Mud it leaves behind it, makes *Ægypt* more fruitful. Beſides, this Part of the Objection lies againſt the common Explication of the Deluge, as well as againſt that which is given by the Theory. For if you ſuppoſe an univerſal Deluge, let it come from what Cauſes you pleaſe, it muſt overflow all the Earth, and leave Mud and Slime and Filth upon the Surface of it: And conſequently cauſe Barrenneſs, according to this Argumentation.

He adds another Conſideration under this Head, *p.* 292. namely, that if the Earth had been diſſolv'd in this Manner, *All the Buildings erected before the Flood, would have been ſhaken down, or elſe overwhelm'd. Yet we read of ſome that outſtood the Flood, and were not demoliſh'd. Such were the Pillars of* Seth, *and the Cities* Henochia *and* Joppa. As to *Seth*'s Pillars, they are generally accounted fabulous; and I perceive the Exceptor will not vouch for them: For he concludes, (*p.* 295.) *I know the very Being is queſtion'd of* Seth's *Pillars, &c.* If he will not defend them, why ſhould I take the Pains to confute them? I do not love to play with a Man, that will put nothing to the Stake; that will have his Chance to win, but can loſe nothing, becauſe he ſtakes nothing. Then as to the City *Henochia*, it hath no Authority, but that of *Annius Viterbienſis*, and his *Beroſus*: A Book generally exploded, as fictitious. Laſtly, As to *Joppa*, the Authority indeed is better, though ſtill uncertain. But however, ſuppoſe the Ruins of one Town remain'd after the Flood, does this prove that the Earth was not diſſolv'd? I do not doubt, but there were ſeveral Tracts of the Earth, much greater than that Town, that were not broken

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all to Pieces by their Fall. But you and your *Engliſh* Hiſtorian, are miſtaken, if you ſuppoſe the Altars and Inſcriptions mention'd by *Mela* to have been ante-diluvian Altars and Inſcriptions: Unleſs you will make the Fable of *Perſeus* and *Andromeda*, and the *Sea-Monſter*, to have been an ante-diluvian Fable. Neither hath your Hiſtorian been lucky in tranſlating thoſe Words of *Mela*, *cum religione plurima*, *with the Grounds and Principles of their Religion*, which ſignify only, *with a religious Care of Superſtition*. But to leave Fables, and proceed:

His laſt Argument againſt the Diſſolution is this, *p.* 296. Had the Diſſolution of the Earth been the Cauſe of the Deluge, *It would have made God's Covenant with* Noah, *a very vain and trifling Thing*. So much is true, That the Deluge, in the Courſe of Nature, will not return again in the ſame Way. But unleſs God prevent it, it both may, and will return in another Way. That is, if the World continue long enough, the Mountains will wear and ſink, and the Waters in Proportion riſe, and overflow the whole Earth; as is plainly ſhewn, by a parallel Caſe in the firſt Book of the Theory, Ch. iv. Beſides, God might, when he pleas'd, by an extraordinary Power, and for the Sins of Men, bring another Deluge upon the World. And that is the Thing which *Noah* ſeems to have fear'd, and which God, by his Covenant, ſecur'd him againſt. For, as the Exceptor hath ſaid himſelf, in anſwering an harder Objection, (p. 152.) *When God aſſigned to the Waters the Place of their Abode, he did not intend to fortify them in it againſt his own Omnipotence, or to diveſt himſelf of his ſovereign Prerogative of calling them forth when he pleaſed.* This being allowed, with what we ſaid before, that Covenant was not vain nor trifling, either in Reſpect of an ordinary or extraordinary Providence.

Thus we have done with all the Exceptions againſt the Theory: For the two next Chapters are concerning a new Hypotheſis of his own; and the laſt of all excepts not againſt the Truth of the Theory, but the Certainty of it. In Reflection upon this whole Matter, give me leave to declare two Things: Firſt, That I have not knowingly omitted any Objection that I thought of moment: Secondly, That I have not, from theſe Exceptions, found Reaſon to change any Part of the Theory, nor to alter my Opinion, as to any Particular in it. No doubt there are ſeveral Texts of Scripture, which, underſtood according to the Letter in a vulgar Way, ſtand croſs, both to this, and other natural Theories. And a Child, that had read the firſt Chapters of *Geneſis*, might have

have obſerv'd this as well as the Exceptor; but could not have loaded his Charge with ſo much Bitterneſs. Some Men, they ſay, though of no great Valour, yet will fight excellently well behind a Wall. The Exceptor, behind a Text of Scripture, is very fierce and rugged: But in the open Field of Reaſon and Philoſophy, he's gentle and tractable. *Engl. Theor.* Book II. Ch. IX. *at the End.* The Theoriſt had declared his Intentions, and obliged himſelf, to give a full Account of *Moſes* his *Coſmopœia*, or *ſix Day's Creation*; but did not think it proper to be done in the vulgar Language, nor before the whole Theory was compleated. This might have ſpared much of the Exceptor's Pains; but till that Account be given, if the Exceptor thinks fit to continue his Animadverſions, and go through the two laſt Books, as he hath done the two firſt, it will not be unacceptable to the Theoriſt; provided it be done with Sincerity, in reciting the Words, and repreſenting the Senſe of the Author.

Chap. XV.

IN this Chapter the Ante-theoriſt lays down a new Hypotheſis for the Explication of the Deluge, *p.* 299. And the War is chang'd, on his Side, from offenſive, to defenſive. 'Tis but fair that he ſhould lie down in his Turn; and if ſome Blows ſmart a little, he muſt not complain, becauſe he begun the Sport. But let us try his Hypotheſis, without any further Ceremony, *p.* 299, 300. The firſt Propoſition laid down for the eſtabliſhing of it, is this: *That the Flood was but fifteen Cubits high, above the ordinary Level of the Earth.* This is an unmerciful Paradox, and a very unlucky Beginning; for under what Notion muſt this Propoſition be received? As a *Poſtulatum*, or as a *Concluſion?* If it be a *Poſtulatum*, it muſt be clear from its own Light, or acknowledged by general Conſent. It cannot pretend to be clear from its own Light, becauſe it is matter of Fact, which is not known, but by Teſtimony. Neither is it generally acknowledg'd; for the general Opinion is, that the Waters covered the Tops of the Mountains; nay, that they were fifteen Cubits higher than the Tops of the Mountains. And this he confeſſes himſelf, in theſe Words, p. 300. *We ſhall find there is a great Miſtake in the common Hypotheſis, touching their Depth:* Namely, of the Waters. *For whereas they have been ſuppoſed to be fifteen Cubits higher than the higheſt Mountains: They were indeed but fifteen Cubits high in all,*

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above the Surface of the Earth. And this Opinion, or Doctrine, he calls, *p.* 329. *line* 19. *c.* 31. *The general ſtanding Hypotheſis: The uſual Hypotheſis:* p. 339. line 18. *The uſual Senſe they have put upon the ſacred Story.* It muſt not therefore be made a *Poſtulatum*, that ſuch an Hypotheſis is falſe, but the Falſity of it muſt be demonſtrated by good Proofs. Now I do not find that this new Hypotheſis, of a *fifteen Cubits Deluge*, offers at any more than one ſingle Proof, namely, from *Gen.* vii. 20. But before we proceed to the Examination of that, give me leave to note one or two Things, wherein the new Theoriſt ſeems to be inconſiſtent with himſelf, or with good Senſe.

At his Entrance upon this new Hypotheſis, he hath theſe Words, (p. 300.) *Not that I will be bound to defend what I ſay, as true and real*, &c. But why then does he trouble himſelf or the World, with an Hypotheſis, which he does not believe to be *true* and *real?* Or, if he does believe it to be ſo, why will he not defend it? For we ought to defend Truth. But he ſays moreover, (p. 302. line 19.) *Our Suppoſition ſtands ſupported by divine Authority; as being founded upon Scripture. Which tells us, as plainly as it can ſpeak, that the Waters prevailed but fifteen Cubits upon the Earth.* If his Hypotheſis be founded upon Scripture; and upon Scripture, *as plainly as it can ſpeak*, why will not he defend it as *true* and *real?* For to be ſupported by Scripture, and by plain Scripture, is as much as we can alledge for the Articles of our Faith; which every one ſurely is bound to defend.

But this is not all the Difficulty we meet with. The whole Period which we quoted, runs thus: *Not that I will be bound to defend what I ſay, as true or real; any more than to believe (what I cannot well endure to ſpeak) that the Church of God has ever gone on in an irrational way of explaining the Deluge: Which yet ſhe muſt needs have done, if there be no other rational Method of explaining it, and no other intelligible Cauſes of it, than what the Theory has propos'd.* Now for the Word *Theory*, put the Word *Exceptor*, or *Exceptor's Hypotheſis*, and ſee if this Charge, *that the Church of God has ever gone on in an irrational way of explaining the Deluge*, does not fall as much upon the Exceptor's new Hypotheſis, as upon the Theory. If the Church Hypotheſis was rational, what need he have invented a new one? Why does he not propoſe that Hypotheſis, and defend it? I'm afraid it will be found that he does not only contradict the Church Hypotheſis, but reject it as miſtaken and irrational. For what is the

the Church Hypotheſis, but the *common Hypotheſis?* (p. 300. l. 24.) The *general ſtanding* Hypotheſis; *the uſual* Hypotheſis; *the uſual Senſe they put upon the ſacred Story*; all theſe he rejects and diſputes againſt, as you may ſee in the Places fore-cited: And alſo he calls them, *p.* 312. *ult.* ſuch *Inventions*, as *have been*, and *juſtly may be diſguſtful, not only to nice and ſqueamiſh, but to the beſt and ſoundeſt philoſophick Judgment.* And *p.* 319. he ſays, by his Hypotheſis, *We are excuſed from running to thoſe Cauſes or Methods, which ſeem unreaſonable to ſome, and unintelligible to others, and unſatisfactory to moſt.* And to name no more, he ſays, *p.* 330. the ordinary Suppoſition, that the Mountains were cover'd with Water in the Deluge, brings on a *Neceſſity of ſetting up a new Hypotheſis for explaining the Flood.* Now, whoſe Methods, Inventions, and Suppoſitions are theſe, which he reflects upon? Are they not the commonly receiv'd Methods and Suppoſitions? 'Tis plain, moſt of thoſe which he mentions, (*p.* 310, 311, 313, 314, 318.) are not the Theoriſt's: For the Theoriſt had rejected before, (*Eng. Theor. Ch.* 2, and 3.) thoſe very Methods and Inventions, which the Exceptor rejects now; and ſo far he juſtifies the Theory*: Theſe Reflections therefore muſt fall upon ſome other Hypotheſis; and what Hypotheſis is that, if it be not the Church Hypotheſis? To conclude, I argue thus, in ſhort, to ſhew the Exceptor inconſiſtent with himſelf in this Particular. The Church way of explaining the Deluge, is either *rational* or *irrational.* If he ſay it is *rational*, why does he deſert it, and invent a new one? And if he ſays it is *irrational*, then that dreadful Thing, which *he cannot well endure to ſpeak, that the Church of God has ever gone on in an irrational Way of explaining the Deluge*, falls flat upon himſelf.

Thus much in general, for his Introduction. We proceed now to examine particularly his new Hypotheſis: Which, as we told you before, conſiſts chiefly in this, *That the Waters of the Deluge were but fifteen Cubits higher than the common unmountainous Surface of the Earth. This*, which ſeems ſo odd and extravagant, he ſays, *p.* 301. is the *Foundation* of the Hypotheſis. And, which is ſtill more ſurprizing, he ſays this Depth, or rather Shallowneſs of the Waters of

* The Exceptor rejects, firſt the *Waters of the Sea*. Then the *Waters in the Bowels of the Earth*: Then the *ſuperceleſtial Waters*: Then a *new Creation of Waters*: Then the *Maſs of Air* chang'd into Water: And laſtly, a *partial Deluge*. And therefore he puts Men fatally, either upon the Theory, or upon his new Hypotheſis.

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the Deluge, is told us by Scripture, *as plainly as it can ſpeak*, p. 302. l. 21. This muſt needs raiſe our Curioſity, to ſee that Place of Scripture, which has been overlook'd by all the Learned hitherto. Well, 'tis *Gen.* vii. 20. in theſe Words, *Fifteen Cubits upwards did the Waters prevail.* This, methinks, is ſomewhat general; for the Baſis of theſe *fifteen Cubits* is not expreſs'd in theſe Words. But why does our Author ſtop in the middle of a Verſe? Why does he not tranſcribe the whole Verſe; for the laſt Part of it is as good Scripture as the firſt? And that ſays plainly, that the *Mountains were covered with the Waters.* The whole Verſe runs thus: *Fifteen Cubits upwards did the Waters prevail*; *AND THE MOUNTAINS WERE COVERED.* Now, if the Baſis of theſe fifteen Cubits was the common Surface, or plain Level of the Earth, as this new Hypotheſis will have it; how could fifteen Cubits, from that Baſis, reach to the Tops of the Mountains? Are the higheſt Mountains but fifteen Cubits higher than the common Surface of the Earth? 1 *Sam.* xvii. 4. *Goliah* was ſix Cubits and a Span high; ſo *Pic Tenariff* would not be thrice as high as *Goliah*: Yet *David* ſlung a Stone up to his Forehead. Take what Cubit you pleaſe, ſacred or common, it does not amount to two Foot. So the Height of the greateſt Mountains, from Bottom to Top, muſt not be thirty Foot, or ten Paces, according to this new Hypotheſis. Who ever meaſured Mountains at this Rate? The modern Mathematicians allow for their Height a Mile perpendicular, upon a moderate Computation; and that makes three thouſand Foot: How then could Waters that were not thirty Foot high, cover Mountains that were three thouſand Foot high? That the higheſt Mountains of the Earth were cover'd with the Waters, you may ſee expreſs'd more fully in the precedent Verſe, *Gen.* vii. 19. *And the Waters prevailed exceedingly upon the Earth. And all the high Hills that were under the whole Heavens were cover'd.* There can ſcarce be Words more plain and comprehenſive. The Exceptor ſays, the Scripture tells us, as *plainly as it can ſpeak*, that the Waters were but fifteen Cubits high from the common Surface of the Earth: And I ſay, the Scripture tells us as *plainly as it can ſpeak*, That *all the high Hills under the whole Heaven were covered with Water.* And it muſt be a ſtrange Sort of Geometry, that makes fifteen Cubits of Water reach to the Top of the higheſt Hills. Laſtly, the ſame Hiſtory of *Moſes* ſays, the Tops of the Mountains were diſcover'd, when the Waters begun to decreaſe, *Gen.* viii. 5.

Is

Is not that a plain Demonſtration that they were cover'd before, and cover'd with thoſe Waters?

We may therefore ſafely conclude two Things: Firſt, that this new Hypotheſis, beſides all other Faults, is contrary to the general Expoſition of the Text of *Moſes* *. Secondly, that it is contrary to the general receiv'd Doctrine of the Deluge. And if he has deliver'd a Doctrine, contrary to theſe two, methinks, it ſhould be hard for him to maintain his Ground, and not pronounce, at the ſame Time, what he dreads ſo much to ſpeak, *That the Church of God has ever gone on in an irrational Way of explaining the Deluge.* But let's reflect a little upon this fifteen-cubit Deluge; to ſee what Figure it would make, or what Execution it would do upon Mankind, and upon other Creatures. If you will not believe *Moſes* as to the overflowing of the Mountains, at leaſt I hope you will believe him, as to the univerſal Deſtruction made by the Deluge. Hear his Words, *Gen.* vii. 21, 22, 23. we'll take only the laſt Verſe, which is this, *And every living Subſtance was deſtroyed, which was upon the Face of the Ground, both Man and Cattle, and creeping Things, and the Fowl of the Heavens; and they were deſtroyed from the Earth; and* Noah *only remained alive, and they that were with him in the Ark.* Now I would gladly know, how this could be verified in a fifteen-cubit Deluge? The Birds would naturally fly to the Tops of Trees, when the Ground was wet; and the Beaſts would retire, by Degrees, to the Mountains and higher Parts of the Earth, as the lower begun to be overflow'd: And if no Waters could reach them there, how were they all deſtroy'd, while they had ſo many Sanctuaries and Places of Refuge?

Or if you ſuppoſe ſome of theſe Creatures had not Wit enough to ſave themſelves, (though their Wit and Inſtincts lie chiefly in that) at leaſt Mankind would not be ſo ſtupid; when Men ſee the Waters begin to riſe, they could not fail to retire into Mountains: And though the upper Stories of their Houſes might be ſufficient to ſave them from fifteen Cubits of Water; yet if Fear made them think themſelves not ſecure there, whither could it drive them, but ſtill into higher Places? And an Houſe ſeated upon an Eminency, or a Caſtle upon a Rock, would be always a ſafe Retreat from this diminutive Deluge. I ſpeak all this upon the

* This he acknowledges, *p.* 325. *(We expound a Text or two of Scripture ſo as none ever did; and deſerting the common received Senſe, put an unuſual Gloſs upon them,* not to ſay, ἰδίαν ἐπίλυσιν, *a private Interpretation)* and p. 359. Sup-

Suppoſitions of the Exceptor, *p.* 215, 216, 292, *&c.* who allows not only Mountains and Rocks, but alſo Caſtles and Cities before the Deluge, built of good Timber, and Stone, and Iron, and ſuch ſubſtantial Materials. But how, in ſuch a Caſe, and in ſuch a State of Things, all Mankind (except *Noah* and his Family) ſhould be deſtroy'd by fifteen Cubits of Water, is a Lump of Incredibilities, too hard and big for me to ſwallow.

But there is ſtill another Difficulty, that we have not mention'd: As thoſe that were upon the Land might eaſily ſave themſelves from Ruin, ſo thoſe that were upon the Sea in Ships, would never come in Danger. For what would it ſignify to them, if the Sea was made a few Fathoms deeper, by theſe new Waters? It would bear their Veſſels as well as it did before, and would be no more to them than a Spring-Tide. And laſtly, how ſhall we juſtify the Divine Wiſdom, which gave ſuch punctual Orders, for the Building of an Ark, to ſave *Noah*, and a Set of Creatures for a new World, when there were ſo many more eaſy and obvious Ways to preſerve them without that Trouble?

Theſe Objections, in my Opinion, are ſo plain and full, that it is not needful to add any more: Nor to anſwer ſuch Evaſions as the new Theoriſt attempts to make to ſome of them. As, for Inſtance, to that plain Objection from *Moſes*'s Words, *p.* 330. that *the Mountains were covered with the Waters*; he ſays, firſt, that it is a *Synecdoche*, where the Whole is put for a Part: Or, ſecondly, 'tis an *Hyperbole*, where more is ſaid than underſtood: Or, thirdly, 'tis a *poetical Hiſtory*: Or, laſtly, if none of theſe will do, by the *Tops* of the Mountains is to be underſtood the *Bottoms* of the Mountains, *p.* 332, 333. and that cures all. The Truth is, he has taken a great deal of Pains in the next Chapter, to cure an incurable Hypotheſis. We will give you but one Inſtance more: 'Tis about the *Appearance of the Tops of the Mountains at the Decreaſe of the Deluge*; which argue ſtrongly that they were cover'd in the Deluge. But take it in his own Words, with the Anſwer, *p.* 337. *It is recorded*, Gen. viii. 5. *that the Waters decreaſed continually until the tenth Month, and on the firſt Day of the Month* WERE THE TOPS OF THE MOUNTAINS SEEN. *Now if the Mountains had not been quite under Water, and ſo inviſible for the Time they were overwhelmed, how could they be ſaid to become viſible again, or to be ſeen upon the Floods going off?* This is a plain and bold Objection: And after two Anſwers to it, which he ſeems to diſtruſt, his third and laſt is this,

p. 339. *If theſe two Conſiderations will not ſatisfy, we muſt carry on the Enquiry a little farther, and ſeek for a third. And truly ſome one or other muſt needs be found out.* — *Thirdly, therefore we conſider, that the Tops of the Mountains may be ſaid to be ſeen at the Time mentioned, upon account of their* EMERGENCY OUT OF DARKNESS, NOT OUT OF WATERS. This is his final Anſwer. The Tops of the Mountains, at the Decreaſe of the Deluge, were ſeen; not that they were covered before with Water, ſays he, but with Darkneſs. Where finds he this Account: 'Tis neither in the Text, nor in Reaſon. If it was always ſo dark, and the Tops of the Mountains and Rocks naked and prominent every where, how could the Ark avoid them in that Darkneſs? Moreover, if the Deluge was made in that gentle Way that he ſuppoſes, I ſee no Reaſon to imagine that there would be Darkneſs, after the forty Days Rain. For theſe Rains being fallen, and all the Vapours and Clouds of the Air diſcharg'd, methinks there ſhould have enſued an extraordinary Clearneſs of the Air, as we often ſee after rainy Seaſons. Well, 'tis true: But the Rains he ſuppoſes were no ſooner fallen, but the Sun retracted them again in Vapours, with that Force and Swiftneſs, that it kept the Air in perpetual Darkneſs. Thus he ſays afterwards, *p.* 341. He's mightily beholden to the Sun, upon many Accounts; and the Sun is no leſs beholden to him; for he gave him a miraculous Power to raiſe Mountains, and draw up Waters. 'Tis well the Sun did not preſently fall to his old Work again, of raiſing Mountains out of this moiſt Earth, as the Exceptor ſays he did, when the Earth was firſt drain'd. *See Chap.* 10. That he contented himſelf to ſuck up the Waters only, and let the Earth alone: We are not a little beholden to him for this. For he ſeems to have had the ſame Power and Opportunity, at the Decreaſe of the Deluge, of making new Ravages upon the Earth, that he had before when it was firſt drain'd. But let's ſee *how*, or *when*, theſe Waters were ſuck'd up, or reſolv'd into Vapours.

Upon the Expiration of the forty Days Rain, whether was the Air purg'd of Vapours and clear, or no? Yes, it was purg'd, he ſays, (p. 343.) *The Atmoſphere was never ſo exhauſted of Vapours, and never ſo thin, as when the Waters were newly come down.* Then, in that clear Air the Tops of the Mountains might have been ſeen, if they lay above Water. But *Moſes* ſays, *Gen.* viii. 5. it was in the *tenth Month* that they begun to be ſeen, when the Waters were decreas'd; 'twas therefore the Waters, not the groſs Air,

that hinder'd the Sight of them before. And according to this Method of the Exceptor, after the firſt forty Days, the Deluge begun to decreaſe. For the Sun forthwith ſet his Engines a-work, and reſolv'd the Waters into Vapours and Exhalations at ſuch a Rate, *p.* 341. that he preſently made the Atmoſphere dark with thick Miſts and Clouds; and, in Proportion, leſſen'd the Waters of the Deluge. But we do not read in *Moſes*, of any Abatement in the Deluge, till the End of one hundred and fifty Days; (*Gen.* viii. 3.) which is four Months after this Term. The Truth is, the whole Notion of *ſpending the Waters of the Deluge by Evaporation*, is no better than what the Exceptor ſuſpected it would be thought, p. 343. *A mere Fancy, a whimſical groundleſs Figment.* For what could the Sun do, in the Northern and Southern Parts of the World, towards the exhaling of theſe Waters? And in the temperate Climates, why ſhould they not fall again in Rains, (if he had a Power to exhale them) as they do now? Was not the Earth in the ſame Poſition, and the Sun of the ſame Force? Beſides, where does he find this Notion in Scripture, that the Waters of the Deluge were conſum'd by Evaporation? *Moſes* ſays, *the Waters returned from off the Earth, in going and returning*, Gen. viii. 3, 5. That is, after frequent Reciprocations, they ſettled at length in their Channels; where *Bounds were ſet them, that they might not paſs over; that they return not again to cover the Earth.* Seeing therefore this Notion hath no Foundation, either in Scripture or Reaſon, 'tis rightly enough ſtil'd, in the Exceptor's Words, a *mere Fancy*, and *groundleſs Figment.*

But I think we have had enough of theſe Shifts and Evaſions. Let us now proceed to the ſecond Part of his new Hypotheſis, which is this, *p.* 303. That the *Abyſs*, or *Tehom-Rabbah*, which was broken open at the Deluge, and (together with the Rains) made the Flood, was nothing but the Holes and Caverns of Rocks and Mountains; which open'd their Mouths at that Time, and pour'd out a great Quantity of Water. To ſupport this new Notion of *Tehom-Rabbah*, he alledgeth but one ſingle Text of Scripture, *Pſalm* lxxviii. 15. *He clave the Rocks in the Wilderneſs, and gave them Drink, as out of the great Depths*; that is, copiouſly and abundantly, as if it were out of the great Deep. So the next Verſe implies, and ſo it is generally underſtood: As you may ſee both by Interpreters, and alſo by the *Septuagint* and *Vulgate* Tranſlations, and thoſe of the *Chaldee Paraphraſe*,

and the *Syriack*. But the Exceptor, by all Means, will have theſe Holes in the Rocks to be the ſame with the *Moſaical Abyſs*, or great Deep, that was broken open at the Deluge: So the *great Deep* was not one Thing, or one continued Cavity, as *Moſes* repreſents it, but ten thouſand Holes, ſeparate and diſtant one from another. Neither muſt the great Deep, according to him, ſignify a *low Place*, but an *high Place*: For he confeſſes theſe Caverns were higher than the common Level of the Earth *. But I do not ſee how, with any tolerable Propriety, or good Senſe, that which is higher than the Surface of the Earth can be called the *great Deep*. An Abyſs in the Earth, or in the Water, is certainly *downwards*, in reſpect of their common Surface, as much as a Pit is *downwards*; and what is downwards from us, we cannot ſuppoſe to be above us, without confounding all Dimenſions, and all Names of Things; calling that low which is high, a Mountain a Valley, or a Garret a Cellar.

Neither is there any Thing in this Text, *Pſalm* lxxviii. 15. that can juſtly induce us to believe the *great Abyſs* to be the ſame Thing with Caverns in Rocks. For whether you ſuppoſe it to be noted here as a miraculous Thing, that God ſhould give them Water *out of a Rock, or out of a Flint* †, as plentifully as if it had been out of the great Abyſs; or whether you underſtand the Original of Fountains to be noted here, which are ſaid in Scripture to come from the Sea, or the great Abyſs; neither of theſe Senſes make any Thing to the Purpoſe of the new Hypotheſis, and yet they are the faireſt and eaſieſt Senſe that can be put upon the Words; and that which agrees beſt with other Places of Scripture, where the ſame Matter of Fact, or the ſame Hiſtory is related: And therefore there can be no Neceſſity, from this Text, of changing the general Notion and Signification of *Deep*, or *Abyſs*; both from that which it hath in common Uſe, and that which it hath in Scripture Uſe.

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* P. 303. *But though theſe Caverns be called Deeps, we muſt not take them for profound Places, that went down into the Earth, below the common Surface of it: On the contrary, they were ſituate above it.*

† Pſal. cxiv. 7, 8. *Tremble, thou Earth, at the Preſence of the Lord, at the Preſence of the God of* Jacob: *Which turned the Rock into a ſtanding Water, the Flint into a Fountain of Waters.*

Numb. xx. 10, 11. *And* Moſes *and* Aaron *gathered the Congregation together before the Rock, and he ſaid unto them, Hear now, you Rebels; muſt we fetch you Water out of this Rock? And* Moſes *lift up his Hand, and with his Rod he ſmote the Rock twice, and the Water came out abundantly.*

I ſay, as in the common Uſe of Words, *Deep*, or *Abyſs*, ſignifies ſome low or inferior Place; ſo the general Uſe of it in Scripture is, in the ſame Senſe, either to ſignify the Sea, or ſome ſubterraneous Place. *Who ſhall deſcend into the* (Abyſs, or) *Deep?* ſays the Apoſtle, *Rom.* x. 7. Is that as much as if he had ſaid, Who ſhall *aſcend* into the Holes of the Rocks? And when *Jacob* ſpeaks of the Bleſſings of the Abyſs, or of the Deep, he calls them the Bleſſings of the *Deep that lieth under*, Gen: xix: 25. In like Manner, *Moſes* himſelf calls it the *Deep that couched beneath*, Deut: xxxiii. 13. And I know no Reaſon why we ſhould not underſtand the ſame *Deep* there, that he mentioned before in the Hiſtory of the Deluge; which therefore was ſubterraneous, as this is. Then, as for the other Uſe of the Word, namely, for the Sea, or any Part of the Sea, (whoſe Bottom is always lower than the Level of the Earth) that is the moſt common Uſe of it in Scripture. And I need not give you Inſtances which are every where obvious.

One muſt needs think it ſtrange, therefore, that any Man of Judgment ſhould break thorough both the common Uſe of a Word, and ſo many plain Texts of Scripture, that ſhew the Signification of it, for the ſake of one Text, which, at moſt, is but dubious; and then lay ſuch Streſs upon that new Signification, as to found a new Doctrine upon it: And a Doctrine that is neither ſupported by Reaſon, nor agrees with the Hiſtory of the Deluge. For, as we noted before, at the Decreaſe of the Deluge, the Waters are ſaid to *return from off the Earth*, Gen. viii. 3. Did they not return to the Places from whence they came? But if thoſe Places were the Caverns in the Rocks, whoſe Mouths lay higher than the Surface of the Deluge, as he ſays they did, *p.* 303. 305. I ſee no Poſſibility of the Waters returning into them. But the Exceptor hath found out a marvellous Invention to invade this Argument. He will have the *returning* of the Waters to be underſtood of their returning into their Principles, (that is, into Vapours) not to their Places: In good Time: So the Dove's *returning* was her returning into her Principles; that is, into an Egg, not into the Ark. Subtleties ill-founded, argue two Things, Wit and Want of Judgment. *Moſes* ſpeaks as plainly of the local Return of the Waters, *in going and returning*; as of the local going and returning of the Raven and Dove. See *Gen.* viii. 3 and 5. compar'd with Verſe 7th and 9th.

Laſtly, That we end this Diſcourſe; the whole Notion of

theſe Water-Pots in the Tops of Mountains, and of the broaching of them at the Deluge, is a groundleſs Imagination. What Reaſon have we to believe, that there were ſuch Veſſels then, more than now, if there was no Fraction of the Earth at the Deluge, to deſtroy them? And he ought to have gaged theſe Caſks, (according to his own Rule, Chap. iii.) and told us the Number and Capacity of them, that we might have made ſome Judgment of the Effect. Beſides, if the opening the Abyſs at the Deluge had been the opening of Rocks, why did not *Moſes* expreſs it ſo; and tell us, that the *Rocks were cloven, and the Waters guſhed out*, and ſo made the Deluge? This would have been as intelligible, if it had been true, as to tell us that the *Tehom-Rabbah* was broken open. But there is not one Word of *Rocks*, or the *cleaving of Rocks*, in the Hiſtory of the Flood. Upon all Accounts, therefore, we muſt conclude, that this Virtuoſo might have as well ſuſpected, that his whole Theory of the Deluge, as one part of it, *p.* 343 would be accounted *a mere Fancy*, and *groundleſs Figment*.

CHAP. XVI.

THIS Chapter is made up of eight Objections, againſt his own Hypotheſis. And thoſe that have a mind to ſee them, may read them in the Author. I have taken as much Notice of them as I thought neceſſary, in the precedent Chapter; and therefore leave the Exceptor now to deal with them all together. I omitted one Objection (*p.* 311.) concerning the ſhutting up of the Abyſs, becauſe it was anſwer'd before in the *Engliſh* Theory, *p.* 128. namely, there were Fountains in the Abyſs, as much as Windows in Heaven; and thoſe were ſhut up, as well as theſe; that is, ceaſed to act, and were put into a Condition to continue the Deluge no longer.

CHAP. XVII.

THERE is nothing in this Chapter againſt the Truth of the Theory; but the Author is blamed for believing it to be true: I think it had been more blame-worthy, if he had troubled the World with a Theory which he did not believe to be true, and taken ſo much Pains to compoſe what he thought

thought himſelf no better than a Romance. As to what the Theoriſt has ſaid in Reference to his Aſſurance or Belief of the Theory, which the Exceptor calls *Poſitiveneſs*, upon Examination, I cannot find any Thing amiſs in his Conduct, as to that Particular. For, firſt, he impoſes his Sentiments upon no Man; he leaves every one the full Liberty of diſſenting. *Preface to the Reader*, at the End. *Laſtly, in Things purely ſpeculative, as theſe are, and no Ingredients of our Faith, it is free to differ from one another in our Opinions and Sentiments; and ſo I remember St.* Auſtin *hath obſerved upon this very Subject of Paradiſe. Wherefore, as we deſire to give no Offence ourſelves, ſo neither ſhall we take any at the Difference of Judgment in others; provided this Liberty be mutual, and that we all agree to ſtudy PEACE, TRUTH, and a GOOD LIFE.* And as the Theoriſt impoſes his Sentiments upon no Man; ſo, as to Matter of Certainty, he diſtinguiſheth always betwixt the *Subſtance* of the Theory, and *Particularities*. So, at the latter End of the *firſt Book*, *Engliſh Theory*, Ch. 11. this Profeſſion is made, *I mean this only*, ſpeaking about Certainty, *as to the general Parts of the Theory. For as to Particularities, I look upon them only as problematical; and accordingly I affirm nothing therein, but with a Power of Revocation, and a Liberty to change my Opinion when I ſhall be better inform'd.* And accordingly he ſays in another Place, *Eng. Theory*, Ch. 2. *I know how ſubject we are to Miſtakes, in theſe great and remote Things, when we deſcend to Particularities. But I am willing to expoſe the Theory to a full Trial, and to ſhew the Way for any to examine it, provided they do it with Equity and Sincerity. I have no other Deſign than to contribute my Endeavours to find out Truth*, &c. Laſtly, to cite no more Places, he ſays, *Eng. Theory*, Book II. Ch. 9. *There are many particular Explications that are to be conſider'd with more Liberty and Latitude; and may, perhaps, upon better Thoughts, and better Obſervations, be corrected*, &c. The Theoriſt having thus ſtated and bounded his Belief or Aſſurance, and given Liberty of diſſenting to all others, according to their particular Judgments or Inclinations, I ſee nothing unfair or undecent in this Conduct. How could the Obſervator have made it more unexceptionable? Would he have had the Theoriſt to have profeſſed Scepticiſm, and declared that he believed his own Theoriſt no more than a Romance or fantaſtical Idea? that had been both to bely his own Conſcience, and to mock the World. I remember I have heard a good Author once wiſh, that

there were an *Act of Parliament*, that whoever printed a Book, ſhould, when he took a Licenſe, ſwear, that he thought the *Contents of his Book to be true*, as to Subſtance: And I think ſuch a Method would keep off a great many Impertinencies. We ought not to trouble the World with our roving Thoughts, merely out of an Itch of Scripturiency, when we do not believe ourſelves what we write. I muſt always profeſs my Aſſent to the Subſtance of that Theory; and am the more confirm'd in it by the Weakneſs and Inefficacy of theſe Exceptions.

We need not take Notice of the particular Citations he makes uſe of, to prove this *Poſitiveneſs* of the Theoriſt; for they only affirm what we ſtill own: That the Theory is more than an *Idea*, or that it is not an *imaginary Idea*, or that it is a *Reality:* And, together with its Proofs from Scripture, eſpecially from St. *Peter*, hath more than the Certainty of a *bare Hypotheſis*, or a *moral Certainty*. Theſe are the Expreſſions he cites, and we own all, that in fair Conſtruction they amount to; and find no Reaſon, either from the Nature of the Thing, or from his Objections, to change our Opinion, or make any Apology for too much Poſitiveneſs.

I wiſh the Exceptor had not more to anſwer for, as to his *Partiality*, than the Theoriſt hath, for his *Poſitiveneſs*. And now, that we draw to a Concluſion, it will not be amiſs to obſerve, how well the Exceptor hath anſwered that Character, which he gave himſelf at the Beginning of his Work. Theſe are his Words, *p.* 43. *This I will endeavour to do*, namely, To examine the Theory, *with all Sincerity*; *and that only as a Friend and Servant to Truth: And therefore, with ſuch Candor, Meekneſs, and Modeſty, as becomes one who aſſumes and glories in ſo fair a Character: And alſo with ſuch Reſpect to the Virtuoſo who wrote the Theory, as may teſtify to the World, that I eſteem his Learning, while I queſtion his Opinion.* 'Tis of little Conſequence, what Opinion he has of the *Virtuoſo* as he calls him: But let us ſee with what *Sincerity* and *Meekneſs*, he has examin'd his Work. As to his Sincerity, we have given you ſome Proofs of it before, (*p.* 26.) both in his defective and partial Citations; and alſo, in his never taking Notice of the laſt Edition of the Theory; where ſeveral Citations he has made uſe of, are not extant. Now, by his own Rule, he ought to have had Regard to this; for he ſays, (*p.* 356.) he will there take Notice only of the *Engliſh* Edition, *as coming out after*

after the other; and ſo with more Deliberation and mature Thoughts of Things. By the ſame Reaſon, ſay I, he ought to have taken Notice of the laſt Edition of the Theory, as being the laſt Product, and the moſt *deliberate and mature Thoughts* of the Author. But this, it ſeems, was not for his Purpoſe.

So much for his Sincerity: Now for his *Meekneſs.* So impatient he is to fall upon his Adverſary, that he begins his Charge in the Preface, and a very fierce one it is, (*p.* 3.) *The Theoriſt hath aſſaulted Religion, and that in the very Foundation of it.* Here I expected to have found two or three Articles of the Creed aſſaulted or knock'd down by the Theory. But that is not the Caſe, it ſeems, he underſtands ſomething more general, namely, our contradicting Scripture: For ſo he explains himſelf in the next Page. *In ſeveral Things (as will appear by our Diſcourſe) it contradicts Scripture; and by too poſitive aſſerting the Truth of its Theorems, makes that to be falſe, upon which our Religion is founded.* Let us remember, that this contradicting Scripture here pretended, is only in natural Things; and alſo obſerve, how far the Exceptor himſelf, in ſuch Things, hath contradicted Scripture. As for other Reproofs which he gives us, thoſe that are more gentle, I eaſily paſs over; but ſomewhere he makes our Aſſertions, *p.* 78. *too bold an Affront to Scripture.* And in another Place repreſents them, as (either directly, or conſequentially) *p.* 286. *Blaſphemy againſt the Holy Ghoſt,* which is the unpardonable Sin, *Matt.* xii. 31.

There is no Pleaſure in repeating ſuch Expreſſions, and dreadful Sentences. Let us rather obſerve, if the Exceptor hath not made himſelf obnoxious to them. But firſt, we muſt ſtate the Caſe truly, that ſo the Blame may not fall upon the Innocent. The Caſe therefore is this, *Whether,* to go contrary to the Letter of Scripture, in Things that relate to the natural World, be *deſtroying the Foundations of Religion, affronting Scripture,* and *blaſpheming the Holy Ghoſt?* In the Caſe propos'd, *We* take the *Negative,* and ſtand upon that Plea. But the Exceptor hath taken the *Affirmative*; and therefore, all thoſe heavy Charges muſt fall upon himſelf, if he go contrary to the literal Senſe of Scripture, in his philoſophical Opinions or Aſſertions. And that he hath done ſo, we will give you ſome Inſtances, out of this Treatiſe of his; *p.* 314. He ſays, *It is moſt abſurd to think, that the Earth is the Centre of the World.* Then the Sun ſtands

ſtill

ſtill, and the Earth moves, according to his Doctrine. But this is expreſly contrary to Scripture, in many Places. The *Sun rejoices as a ſtrong Man to run his Race*, ſays *David*, Pſ. xix. 5, 6. *His going forth is from the End of the Heaven, and his Circuit unto the Ends of it*; *Joſh.* x. 12, 13. 2 *Kings* xx. 10, 11. *Iſa.* xxxviii. 8. No ſuch Thing, ſays the Exceptor, the Sun hath no Race to run; he is fix'd in his Seat, without any progreſſive Motion. He hath no Courſe from one End of the Heavens to the other. In like Manner, *Sun, ſtand thou ſtill upon* Gibeon, ſays the ſacred Author, *and the Sun ſtood ſtill.* No, ſays the Exceptor, 'twas the Earth ſtood ſtill, upon that Miracle; for the Sun always ſtood ſtill. And 'tis *abſurd*, yea, *moſt abſurd*, to think otherwiſe, *p.* 157. And he blames *Tycho Brahe* for following Scripture in this Particular. Now, is not this, in the Language of the Exceptor, to *deſtroy the Foundations of Religion*, to *affront Scripture*, and *blaſpheme againſt the Holy Ghoſt?* But this is not all: The Exceptor ſays, (*Chap.* 10.) the Sun rais'd up the Mountains on the third Day; and the Sun was not in being till the fourth Day, according to Scripture, *Gen.* i. 14. The Moon alſo, which, according to Scripture, was not created till the fourth Day, he ſays, would hinder the Formation of the Earth, which was done the third Day. Laſtly, in this new Hypotheſis, *p.* 74. he makes the Waters of the Deluge to be but fifteen Cubits higher than the Plain, or common Surface of the Earth; which Scripture affirms expreſly to have cover'd the Tops of the higheſt Hills, or Mountains, under Heaven, *Gen.* vii. 19, 20. Theſe two Things are manifeſtly inconſiſtent. The Scripture ſays, *Gen.* viii. 5. they cover'd the Tops of the higheſt Mountains: And the Exceptor ſays they reached but fifteen Cubits about, or upon the Skirts of them. This, I think, is truly to contradict Scripture; or, according to his Talent of loading Things with great Words, *p.* 216. *This is not only flatly, but loudly contradictory to the moſt expreſs Word of the infallible God.*

Theſe Obſervations, I know, are of ſmall Uſe, unleſs, perhaps, to the Exceptor himſelf. But, if you pleaſe, upon this Occaſion, let us reflect a little upon the literal Style of Scripture; and the different Authority of that Style, according to the Matter that it treats of. The Subject Matter of Scripture is either ſuch as lies without the Cognizance and Comprehenſion of human Reaſon, or ſuch as lies within it: If it be the former of theſe, 'tis what we call properly and purely

purely *Revelation*; and there we muſt adhere to the literal Style, becauſe we have nothing to guide us but that. Such is the Doctrine of the Trinity, and the Incarnation; wherein we have nothing to authorize our Deviation from the Letter and Words of Scripture: And therefore the School-Divines, who have ſpun thoſe Doctrines into a Multitude of Niceties and Subtleties, had no Warrant for what they did, and their Concluſions are of no Authority.

The ſecond Matter or Subject of Scripture is ſuch as falls under the View and Comprehenſion of Reaſon, more or leſs; and, in the ſame Proportion, gives us a Liberty to examine the literal Senſe; how far it is conſiſtent with Reaſon, and the Faculties of our Mind. Of this Nature there are ſeveral Things in the holy Writings, both moral, theological, and natural, wherein we recede from the Letter, when it is manifeſtly contrary to the Dictates of Reaſon. I will give ſome Inſtances in every kind: Firſt, as to moral Things. Our Saviour ſays, *Mat.* v. 29, 30. *If thy Right Eye offend thee, pluck it out: If thy Right Hand offend thee, cut it off.* There is no Man that thinks himſelf obliged to the literal Practice of this Doctrine; and yet it is plainly deliver'd, you ſee, in theſe Terms in the Goſpel. Nay, which is more, our Saviour backs and enforces the Letter of this Doctrine with a *Reaſon: For it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell:* As if he had intended, that this Precept ſhould have been really executed according to the Letter. In like manner our Saviour ſays, *If any Man will ſue thee at Law, and take away thy Coat, let him have thy Cloak alſo.* And yet there is no Chriſtian ſo good-natur'd as to practiſe this, nor any Caſuiſt ſo rigid as to enjoin it, according to the Letter. Other Inſtances you may ſee in our Saviour's Sermon upon the Mount, where we do not ſcruple to lay aſide the Letter, when it is judg'd contrary to the Light of Nature, or impracticable in human Society.

In all other Things alſo, that lie within the Sphere of human Reaſon, we are allowed to examine their *Practicability*, or their *Credibility*. To inſtance in ſomething theological, the Words of *Conſecration* in the Sacrament. Our Saviour, when he inſtituted the laſt Supper, uſed theſe Words: *This is my Body*, taking the Bread into his Hand; which Words, joined with that Action, are very formal and expreſſive; yet we do not ſcruple to forſake the literal Senſe, and take the Words in another Way: But upon what Warrant

rant do we this? becauſe the literal Senſe contains an Abſurdity; becauſe it contradicts the Light of Nature; becauſe it is inconſiſtent with the Idea of a Body, and ſo deſtroys itſelf. In like Manner, upon the Idea of the Divine Nature, we diſpute abſolute Reprobation, and Eternity of Torments, againſt the Letter of Scripture. And laſtly, whether the Reſurrection Body conſiſts of the ſame individual Parcels and Particles, whereof the mortal Body conſiſted, before it was putrefied or diſperſed? And, *Phil.* iv. 3. *Apoc.* iii. 5. and xx. 12. whether the *Books of Life* are to be underſtood in a literal Senſe.

The laſt Head is of ſuch Things as belong to the natural World. And to this may be reduced innumerable Inſtances, where we leave the literal Senſe, if inconſiſtent with Science or Experience. And the Truth is, if we ſhould follow the vulgar Style and literal Senſe of Scripture, we ſhould all be *Anthropomorphites*, as to the Nature of God: And as to the Nature of his Works in the external Creation, we muſt renounce Philoſophy and natural Experience, if the Deſcriptions and Accounts given in Scripture, concerning the *Heavens*, the *Earth*, the *Sea*, and other Parts of the World, be received as accurate and juſt Repreſentations of the State and Properties of thoſe Bodies. Neither is there any Danger, leſt this ſhould affect or impeach the Divine Veracity; for Scripture never undertook, nor was ever deſigned to teach us Philoſophy, or the Arts and Sciences: And whatſoever the Light of Nature can reach and comprehend, is improperly the Subject of Revelation. But ſome Men, out of Love to their own Eaſe, and in Defence of their Ignorance, are not only for a Scripture Divinity, but alſo for a Scripture Philoſophy. 'Tis a cheap and compendious Way, and ſaves them the Trouble of farther Study or Examination.

Upon the whole, you ſee, it is no Fault to recede from the literal Senſe of Scripture; but the Fault is, when we leave it without a juſt Cauſe: As it is no Fault for a Man to ſeparate from a Church, or for a Prince to make War againſt his Neighbour, but to do the one or the other, without a juſt Cauſe, is a real Fault. We all leave the literal Senſe in certain Caſes, and therefore that alone is no ſufficient Charge againſt any Man. But he that makes a Separation, if I may ſo call it, without good Reaſons, he is truly obnoxious to Cenſure. The great Reſult of all, therefore, is this, to have ſome common Rule to direct us, when every one ought to follow, and when to leave, the literal Senſe.

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And that Rule which is generally agreed upon by good Interpreters, is this, *Not* to leave the literal Senſe, when the Subject-Matter will bear it, without Abſurdity or Incongruity. This Rule I have always propoſed to myſelf, and always endeavoured to keep cloſe to it. But ſome inconſiderate Minds make every Departure from the Letter, let the Matter or Cauſe be what it will, to be an Affront to Scripture: And there, where we have the greateſt Liberty, I mean in Things that relate to the natural World, they have no more Indulgence or Moderation, than if it was an Intrenchment upon the Articles of Faith. In this Particular I cannot excuſe the preſent Animadverter; yet, I muſt needs ſay, he is a very Saint in Compariſon of another Animadverter, who hath writ upon the ſame Subject; but neither like a Gentleman, nor like a Chriſtian, nor like a Scholar. And ſuch Writings anſwer themſelves.

A SHORT CONSIDERATION OF Mr. ERASMUS WARREN'S DEFENCE of his EXCEPTIONS AGAINST THE Theory of the EARTH.

In a LETTER *to a Friend.*

SIR,

I HAVE read over Mr. *Eraſmus Warren's* Defence of his Exceptions againſt *the Theory of the Earth*; which, it may be, few will do after me; as not having Curioſity or Patience enough to read ſuch a long Pamphlet of private or little Uſe. Such Altercation as theſe, are to you, I believe, as they ar to me, a Sort of Folly; but the Aggreſſor muſt anſwer fo that, who makes the Trouble unavoidable to the Defendant And 'tis an unpleaſant Exerciſe, a kind of wild-gooſe-chace; where he that leads muſt be followed, through all his Extravagancies.

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The Author of this Defence muſt pardon me, if I have leſs Apprehenſions both of his Judgment and Temper, than I had before: For, as he is too verboſe and long-winded ever to make a cloſe Reaſoner; ſo it was unexpected to me to find his Style ſo captious and angry, as it is in this laſt Paper. And the ſame Strain continuing to the End, I was ſorry to ſee that his Blood had been kept upon the Fret, for ſo many Months together, as the Pamphlet was a making.

He might have made his Work much ſhorter, without any Loſs to the Senſe. If he had left out his popular Enlargements, juvenile Excurſions, Stories and Strains of Country-Rhetorick, (whereof we ſhall give you ſome Inſtances hereafter) his Book would have been reduc'd to half the Compaſs: And if from that reduced half, you take away again trifling Altercations, and pedantick Repartees, the Remainder would fall into the Compaſs of a few Pages. For my Part, I am always apt to ſuſpect a Man that makes me a long Anſwer; for the preciſe Point to be ſpoken to, in a Multitude of Words, is eaſily loſt, and Words are often multiplied for that very Purpoſe.

However, if his Humour be verboſe, it might have been, at leaſt, more eaſy and inoffenſive; there having been no Provocation given him in that kind. But let us gueſs, if you pleaſe, as well as we can, what it was in the late Anſwer, that ſo much diſcompoſed the Exceptor and altered his Style: Either it muſt be the Words and Language of that Anſwer, or the Senſe of it, without Reſpect to that Language. As to the Words, 'tis true, he gives ſome Inſtances of Expreſſions offenſive to him; yet they are but three or four, and thoſe, methinks, not very high, *p.* 31. tho' he calls them the *Brats of Paſſion*; they are theſe, *indiſcreet*, *rude*, *injudicious*, and *uncharitable*. Theſe Characters, it ſeems, are applied to the Exceptor, in ſome part of the Anſwer, upon Occaſion offer'd; and whether thoſe Occaſions were juſt or no, I dare appeal to your Judgment. As to the Word *rude*, which ſeems the moſt harſh, I had ſaid indeed, that he was *rude* to *Anaxagoras*; and ſo he was, not to allow him to be a competent Witneſs in matter of Fact, whom all Antiquity, ſacred and prophane, hath repreſented to us as one of the greateſt Men amongſt the Antients. I had alſo ſaid in another Place, that *a rude*, and *injudicious Defence of Scripture*, by *railing and ill Language*, is the *true Way to leſſen and diſparage it*. This I ſtill juſtify as true; and if he apply it to himſelf, much good may it do him. I do not remember that it is any where ſaid, that he was *rude* to the Theoriſt; if it be,

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'tis poſſibly upon his charging him with *Blaſphemy, horrid Blaſphemy againſt the Holy Ghoſt*, for ſaying, *the Earth was diſſolved at the Deluge*. And I appeal to any Man, whether this is not an *uncharitable*, and a *rude* Charge. If a Man had curſed God, or called our Saviour an Impoſtor, what could he have been charged with more, than *Blaſphemy, horrid Blaſphemy?* And if the ſame Things be charged upon a Man, for ſaying, the Earth was diſſolved at the Deluge, either all Crimes and Errors muſt be equal, or the Charge muſt be rude. But however it muſt be rude in the Opinion of the Theoriſt, who thinks this neither Crime nor Error.

What ſays the *Defence* of the Exceptions to this, *p.* 153. it makes uſe of Diſtinctions for Mitigation of the Cenſure; and ſays, it will *indirectly, conſequentially*, or *reductively be of blaſphemous Importance*. Here Blaſphemy is changed into *blaſphemous Importance*, and *horrid Blaſphemy* into *conſequential*, &c. But taking all theſe Mitigations, it ſeems however, according to his Theology, all Errors in Religion are *Blaſphemy*, or of *blaſphemous Importance*. For all Errors in Religion muſt be againſt Scripture one way or other; at leaſt conſequentially, indirectly, or reductively; and all that are ſo, according to the Doctrine of this Author, muſt be *Blaſphemy*, or of *blaſphemous Importance*. This is crude Divinity, and the Anſwerer had Reaſon to ſubjoin what he cited before, that a rude and injudicious Defence of Scripture, is the true way to leſſen and diſparage it.

Thus much for *rude* and *uncharitable*; as for the other two Words, *indiſcreet* and *injudicious*, I cannot eaſily be induced to make any Apology for them. On the contrary, I am afraid I ſhall have Occaſion to repeat theſe Characters again, eſpecially the latter of them, in the Peruſal of this Pamphlet. However, they do not look like *Brats of Paſſion*, as he calls them; but rather as cool and quiet Judgments, made upon Reaſons and Premiſſes. I had forgot one Expreſſion more: The Anſwer, it ſeems, ſomewhere calls the Exceptor a *Dabler* in *Philoſophy*, which he takes ill: But that he is a Dabler, both in Philoſophy and in Aſtronomy, I believe will evidently appear upon this ſecond Examination of the ſame Paſſages upon which that Character was grounded. We will therefore leave that to the Trial, when we come to thoſe Paſſages again, in the following Diſcourſe.

Theſe, *Sir*, as far as I remember, are the Words and Expreſſions which he hath taken Notice of, as offenſive to him, and Effects of Paſſion. But, methinks, theſe cannot be of Force ſufficient to put him ſo much out of Humour, and change

change his Style ſo much, as we find it to be in this laſt Pamphlet: And therefore I am inclinable to believe, that 'tis the Senſe, rather than the Words, or Language of the Anſwer, that hath had this Effect upon him; and that ſome unhappy Paſſages, that have expoſed his Miſtakes, were the true Cauſes of theſe Reſentments. Such Paſſages I will gueſs at, as well as I can, and note them to you as they occur to my Memory.

But give me leave, firſt, upon this Occaſion of his new way of Writing, to diſtinguiſh and mind you of three Sorts of arguing, which you may call *reaſoning*, *wrangling*, and *ſcolding*. In fair reaſoning, Regard is had to Truth only, not to Victory, let it fall on whether Side it will. But in wrangling and ſcolding, 'tis Victory that is purſued and aimed at in the firſt Place, with little Regard to Truth. And if the Contention be managed in civil Terms, 'tis but wrangling; if in uncivil, 'tis ſcolding. I will not ſo far anticipate your Judgment, as to rank this Arguer in any of the three Orders: If you have Patience to read over his Pamphlet, you will beſt ſee how and where to ſet him in his proper Place.

We now proceed to thoſe Paſſages in the Anſwer, which probably have moſt exaſperated the Author of the Exceptions and the Defence, *Exceptor p.* 77, *&c.* In his Exceptions he had ſaid, the Moon being preſent, or in her preſent Place in the Firmament, at the Time of the Chaos, ſhe would certainly trouble and diſcompoſe it, as ſhe does now the Waters of the Sea; and, by that Means, hinder the Formation of the Earth. To this we anſwer'd, that the *Moon that was made the fourth Day, could not hinder the Formation of the Earth, which was made the third Day.* This was a plain intelligible Anſwer; and at the ſame Time diſcover'd ſuch a manifeſt Blunder in the Objection, as could not but give an uneaſy Thought to him that made it.

However we muſt not deny, but that he makes ſome Attempt to ſhift it off in his Reply; for he ſays, *Def.* p. 12. *The Earth formed the third Day was* Moſes's *Earth, which the Exceptor contends for; but the Earth he diſputes againſt is the Theoriſt's, which could not be formed the third Day.* He ſhould have added, and therefore *would be hinder'd by the Moon*, otherwiſe this takes off nothing. And now the Queſtion comes to a clear State; for when the Exceptor ſays, the Moon would have hinder'd the Formation of the Earth, either he ſpeaks upon *Moſes*'s Hypotheſis, or upon the Theoriſt's Hypotheſis. Not upon the Theoriſt's Hypotheſis, for the Theoriſt does not ſuppoſe the Moon preſent then; *Eccl.*

p. 77, 78. *Def.* p. 73. *l.* 12, 13. And if he ſpeaks upon *Moſes*'s Hypotheſis, the Moon that was made the fourth Day, muſt have hinder'd the Formation of the Earth the third Day. So that the Objection is a Blunder upon either Hypotheſis.

Furthermore, whereas he ſuggeſts that the Anſwerer makes uſe of *Moſes*'s Hypotheſis to confute his Adverſary, but does not follow it himſelf: 'Tis ſo far true, that the Theoriſt never ſaid that *Moſes*'s ſix Days Creation was to be underſtood literally; but however it is juſtly urged againſt thoſe that underſtand it literally, and they muſt not contradict that Interpretation, which they own and defend.

So much for the Moon, and this firſt Paſſage, which I ſuppoſe was troubleſome to our Author. But he makes the ſame Blunder in another Place, as to the *Sun*: Both the Luminaries, it ſeems, ſtood in his Way. In the tenth Chapter of his Exceptions, he gives us a new Hypotheſis about the *Origin of Mountains*, which, in ſhort, is this; that they were drawn or ſuck'd out of the Earth by the Influence and Inſtrumentality of the Sun: Whereas the Sun was not made, according to *Moſes*, till the fourth Day, and the Earth was form'd the third Day. 'Tis an unhappy Thing to ſplit twice upon the ſame Rock, and upon a Rock ſo viſible. He that can but reckon to four, can tell whether the third Day, or fourth Day came ſooner.

To cure this Hypotheſis about the *Origin of Mountains*, he takes great Pains in his *Defence*, *pag.* 97, 98, 99, 100, 101. and attempts to do it by help of a Diſtinction, dividing Mountains into *Maritime* and *Inland*. Now 'tis true, ſays he, *Theſe maritime Mountains, and ſuch as were made with the Hollow of the Sea, muſt riſe when that was ſunk or depreſt*; namely, the third Day. Yet inland ones, he ſays, might be raiſed ſome earlier, and ſome later, and by the Influence of the Sun. This is a weak and vain Attempt to defend his Notion; for, beſides that this Diſtinction of *maritime* and *inland Mountains*, as ariſing from different Cauſes, and at different Times, is without any Ground, either in Scripture or Reaſon, if their different Origin was admitted, the Sun's extracting theſe inland Mountains out of the Earth, would ſtill be abſurd and incongruous upon other Accounts.

Scripture, I ſay, makes no ſuch Diſtinction of Mountains, made at different Times, and from different Cauſes. This is plain, ſeeing *Moſes* does not mention Mountains at all in his ſix Days Creation, nor any where elſe, till the Deluge: What Authority have we then to make this Diſtinction; or

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to ſuppoſe that all the great Mountains of the Earth were not made together? Beſides, what Length of Time would you require, for the Production of theſe inland Mountains? Were they not all made within the ſix Days Creation? Hear what *Moſes* ſays at the End of the ſixth Day. *Thus the Heavens and the Earth were finiſhed, and all the Hoſt of them*, Gen. ii. 1, 2. *And on the ſeventh Day, God ended his Work which he had made.* Now if the Exceptor ſays, that the Mountains were all made within theſe ſix Days, we will not ſtand with him for a Day or two; for that would make little Difference as to the Action of the Sun. But if he will not confine their Production to *Moſes*'s ſix Days, how does he keep to the *Moſaical* Hypotheſis? Or how ſhall we know where he will ſtop in his own Way? For if they were not made within the ſix Days, for any thing he knows, they might not be made till the Deluge; ſeeing Scripture no where mentions Mountains before the Flood.

And as Scripture makes no Diſtinction of *maritime and inland Mountains*, ſo neither hath this Diſtinction any Foundation in Nature or Reaſon: For there is no apparent or diſcernable Difference betwixt maritime and inland Mountains, nor any Reaſon why they ſhould be thought to proceed from different Cauſes, or to be rais'd at different Times. The maritime Mountains are as rocky, as ruderous, and as irregular and various in their Shape and Poſture, as the inland Mountains. They have no diſtinctive Characters, nor any different Properties, internal or external, in their Matter, Form, or Compoſition, that can give us any Ground to believe, that they came from a different Original. So that this Diſtinction is merely precarious, neither founded in Scripture nor Reaſon, but made for the nonce to ſerve a Turn.

Beſides, what Bounds will you give to theſe maritime Mountains? Are they diſtinguiſhed from inland Mountains barely by their Diſtance from the Sea, or by ſome other Character? If barely by Diſtance, tell us then how far from the Sea do the maritime Mountains reach, and where do the inland begin, and how ſhall we know the *Terminalis Lapis?* Eſpecially in a continued Chain of Mountains, that reach from the Sea many hundreds of Miles inland; as the *Alps* from the Ocean to *Pontus Euxinus*, and *Taurus*, as he ſays, *Def.* p. 143. fifteen hundred Miles in length, from the *Chineſe* Ocean to the Sea of *Pamphylia*. In ſuch an uninterrupted Ridge of Mountains, where do the Land-Mountains end, and Sea-Mountains begin? Or what Mark is there, whereby we may know that they are not all of the ſame

Race, or do not all ſpring from the ſame Original? Such obvious Enquiries as theſe, ſhew ſufficiently, that the Diſtinction is merely arbitrary and fictitious.

But ſuppoſe this Diſtinction was admitted, and the maritime Mountains made the third Day, but inland Mountains I know not when: The great Difficulty ſtill remains, *How* the Sun rear'd up theſe inland Mountains afterwards? Or if his Power be ſufficient for ſuch Effects, why have we not Mountains made ſtill to this Day? Seeing our Mountain-maker, the Sun, is ſtill in the Firmament, and ſeems to be as buſy at Work as ever. The *Defender* hath made ſome Anſwer to this Queſtion, in theſe Words, *Def.* p. 99. *The Queſtion is put, why have we no Mountains made now? It might as well have been aſk'd*, ſays he, *Why does not the Fire make a Dough-bak'd Loaf ſwell and huff up?* And, he ſays, *this Anſwer muſt be ſatisfactory to the Queſtion propounded.* It muſt be, that is, for want of a better; for otherwiſe this Dough-compariſon is unſatisfactory upon many Accounts. Firſt, there was no Ferment in the Earth, as in this Dough-cake; at leaſt it is not prov'd, or made appear, that there was any. Nay, in the *Exceptions*, when this Hypotheſis was propos'd, there was no Mention at all made of any Ferment or Leaven in the Earth; but the Effect was wholly imputed to *Vapours* and the *Sun*. But to ſupply their Defects, he now ventures to add the Words *fermentive*, as he calls it. *Ibid. lin.* 19. A *fermentive*, *flatulent Principle*, which heav'd up the Earth, as Leaven does Dough. But, beſides, that this is a mere groundleſs and groſs *Poſtulatum*, to ſuppoſe any ſuch Leaven in the Earth; if there had been ſuch a Principle, it would have ſwollen the whole Maſs uniformly, heav'd up the exterior Region of the Earth every where, and ſo not made Mountains, but a ſwollen bloated Globe.

This, Sir, is a ſecond Paſſage, which I thought might make the Defender uneaſy. We proceed now to a third and fourth in his Geography and Aſtronomy. In the 14th Chapter of his Exceptions, *p.* 289. ſpeaking of the Change of the Situation of the Earth, from a right Poſture to an oblique, he ſays, *according to the Theory, the Ecliptick in the primitive Earth, was its Equinoctial now.* This, he is told by the Anſwer, is a great Miſtake; namely, to think that the *Earth, when it chang'd its Situation, chang'd its Poles and Circles.* What is now reply'd to this? *He ſpeaks againſt a Change*, ſays the Defence, *in the Poles and Circles of the Earth; a needleſs Trouble, and occaſioned by his own Overſight. For had he but look'd into the Errata's, he might have ſeen there,*

there, that theſe Parentheſes, upon which he grounded what he ſays, ſhould have been left out. So this is acknowledged an *Erratum*, it ſeems, but an *Erratum Typographicum*; not in the Senſe, but only in the *Parentheſes*, which, he ſays, ſhould have been left out. Let us then lay aſide the Parentheſes, and the Sentence ſtands thus: *For under the Ecliptick, which in the primitive Situation of the Earth, according to the Theory*, was its *Equinoctial, and divided the Globe into two Hemiſpheres, as the Equator does now. The dry Ground*, &c. How does this alter or mend the Senſe? Is it not ſtill as plainly affirm'd, as before, that according to the Theory, the Ecliptick in the primitive Earth was equinoctial? And the ſame Thing is ſuppoſed throughout all this Paragraph, *Exceptor*, p. 289, 290. And if he will own the Truth, and give Things their proper Name, 'tis downright Ignorance, or groſs Miſtake in the *Doctrine of the Sphere*, which he would firſt father upon the *Theory*, and then upon the *Parentheſes*.

And this leads me to a fourth Paſſage, much-what of the ſame Nature, where he would have the Earth to have been tranſlated out of the Æquator into the Ecliptick, and to have changed the Line of its Motion about the Sun, when it changed its Situation. His Words are theſe, *Exc.* p. 158, 159. *So that in her annual Motion about the Sun, ſhe*, namely the Earth, before her Change of Situation, *was carried directly under the Equinoctial.* This is his Miſtake; the Earth moved in the Ecliptick, both before and after her Change of Situation; for the Change was not made in the Circle of her Motion about the Sun, but in her Poſture or Inclination in the ſame Circle: whereas he ſuppoſes that ſhe *ſhifted both Poſture, and alſo her Circuit about the Sun*, ibid. p. 159. as his Words are in the next Paragraph. But we ſhall have Occaſion to reflect upon this again in its proper Place. We proceed now to another Aſtronomical Miſtake.

A fifth Paſſage, which probably might diſquiet him, is his falſe Argumentation at the End of the eighth Chapter concerning *Days* and *Months*, Exc. p. 187. He ſays there, if the natural Days were longer towards the Flood than at firſt, (which no body however affirms) fewer than thirty would have made a Month; whereas the Duration of the Flood is computed by Months, conſiſting of thirty Days a-piece; *Therefore*, ſays he, *they were no longer than ordinary.* This Argumentation the *Anſwer* told him, *was a mere Paralogiſm, or a meer Blunder:* For thirty Days are thirty Days, whether they are longer or ſhorter; and Scripture does not determine

mine the Length of the Days. There are ſeveral Pages ſpent in the *Defence*, to get off the Blunder: Let's hear how he begins, *p.* 78, 79, 80. 81. *Though Scripture does not limit or account for the Length of Days expreſly, yet it does it implicitly, and withal very plainly and intelligibly.* This is deny'd: And if he makes this out, that Scripture does very *plainly* and *intelligibly* determine the Length of Days at the Deluge, and makes them equal with ours at preſent, then, I acknowledge, he hath removed the Blunder; otherwiſe it ſtands the ſame, unmoved and unmended. Now obſerve how he makes this out: *For*, ſays he, *Scripture gives us to underſtand, that Days before the Flood, were of the ſame Length, that they are of now, BY INFORMING US, that Months and Years, which were of the ſame Length then that they are of at preſent, were made up of the ſame Number of Days.* Here the Blunder is ſtill continued, or, at beſt, it is but transferred from Days to Months, or from Months to Years. He ſays, *Scripture informs us that Months and Years were of the ſame Length then, that they are of at preſent.* If he mean by the *ſame Length*, the ſame *Number of* Days, he relapſes into the old Blunder, and we ſtill require the Length of thoſe Days. But if Scripture informs us that the Months and Years at the Flood, were of the ſame Length that they are of now, according to any abſolute and known Meaſure, diſtinct from the *Number of Days*, then the Blunder is ſaved. Let us ſee therefore by whether of theſe two Ways he proves it in the next Words, which are theſe: *For how could there be juſt twelve Months in the Year, at the Time of the Deluge; and thirty Days in each of thoſe Months, if the Days then had not conſiſted, as they do now, of twenty-four Hours a-piece?* We allow a Day might then conſiſt of twenty-four Hours, if the Diſtinction of Hours was ſo ancient. But what then? the Queſtion returns concerning the Length of thoſe *Hours*, as it was before concerning the Length of the *Days*; and this is either *idem per idem*, or the ſame Error in another Inſtance. If you put but *Hours* in the Place of *Days*, the Words of the *Anſwer* have ſtill the ſame Force: *Twenty-four Hours were to go to a Day, whether the Hours were longer or ſhorter, and Scripture does not determine the Length of the Hours.* This, you ſee, is ſtill the ſame Caſe, and the ſame Paralogiſm hangs upon both Inſtances.

But he goes on ſtill in this falſe Tract, in theſe Words: *And as Providence hath ſo ordered Nature, that Days (that depend upon its diurnal Motion) ſhould be meaſured by Circumgyrations of the Earth.— So it hath taken Care that each of*

theſe

theſe Circumrotations ſhould be performed in twenty-four Hours; and conſequently that every Day ſhould be juſt ſo long, that thirty of them (in way of round reckoning) might complete a Month. Admit all this, that thirty Days complete a Month; ſtill, if Scripture hath not determined the Length of thoſe Days, nor the Slowneſs or Swiftneſs of the Circumgyrations that make them, it hath not determined the Length of thoſe Months, nor of the Years that depend upon them. This one would take to be very intelligible; yet he goes on in the ſame Maze, thus: *But now had the Circumgyrations of the Earth grown more ſlow towards the Deluge (by ſuch Cauſes as the Exceptor ſuggeſted) ſo as every Day had conſiſted of thirty Hours,* &c. But how ſo, I pray? This is a wild Step; why thirty Hours? Where does Scripture ſay ſo, or where does the *Theoriſt* ſay ſo? We ſay the Day conſiſted then, as now, of twenty-four Hours, whether the Hours were longer or ſhorter; and that Scripture hath not determined the Length of thoſe Hours, nor conſequently of thoſe Months, nor conſequently of thoſe Years. So after all this ado, we are juſt where we were at firſt, namely, that Scripture not having determined the abſolute Length of any one, you cannot by that determine the Length of any other. And by his ſhifting and multiplying Inſtances, he does but *abſurda abſurdis accumulare, ne perpluant.*

We offer'd before, in our Anſwer, to give the Exceptor ſome Light into his Miſtake, by diſtinguiſhing in theſe Things, what is *abſolute* from what is *relative:* The former whereof cannot, under theſe or any ſuch like Circumſtances, be determin'd by the latter. For Inſtance: A Man hath ten Children, and he will not ſay abſolutely and determinatively what Portion he will give with any one of them; but he ſays, I will give my eldeſt Child a tenth Part more than my ſecond; and my ſecond a ninth Part more than my third; and my third an eighth Part more than my fourth; and ſo downwards, in proportion to the youngeſt: Not telling you, in any abſolute Sum, what Money he will give the youngeſt, or any other; you cannot, by this, tell what Portion the Man will give with any of his Children. I leave you to apply this, and proceed to a nearer Inſtance, by comparing the Meaſures of *Time* and *Longitude.* If you know how many Inches make a Foot, how many Feet a Pace, how many Paces a Mile, &c. you cannot by theſe Numbers determine the abſolute Quantity of any one of the aforeſaid Meaſures, but only their relative Quantity as to one another. So if Scripture had determin'd, of how many Hours a Day con-

conſiſted; of how many Days a Month; of how many Months a Year; you could not by this alone determine the abſolute Duration or Quantity of any one of theſe, nor whether they were longer or ſhorter than our preſent Hours, Days, Months, or Years. And therefore, I ſay ſtill, as I ſaid at firſt, thirty Days are thirty Days, whether they are longer or ſhorter; and thirty Circumgyrations of the Earth are thirty, whether they be ſlower or ſwifter: And that no Scripture-Proof can be made from this, either directly or conſequentially, that the Days before the Flood were, or were not, longer than they are at preſent. But we have been too long upon this Head.

We proceed now from his Aſtronomy to his Philoſophy. 'Twas obſerv'd in the *Anſwer*, p. 38. that the Exceptor in the Beginning of the ninth Chapter, ſuppos'd terreſtrial Bodies to have a *Nitency inwards, or downwards towards the Center*. This was noted as a falſe Principle in Philoſophy, and to rectify his Miſtake, he now replies, *Def.* p. 82. That he underſtood that Expreſſion only of *ſelf-central* and *quieſcent Bodies*: Whereas, in truth, the Queſtion he was ſpeaking to, was about a fluid Body turning upon its Axis. But however, let us admit his new Senſe, his Principle, I'm afraid, will ſtill need Rectification; namely, he affirms now, that *quieſcent earthly Bodies* are *impregnated with a Nitency inward, or downward towards the Centre*. I deny alſo this reform'd Principle; if Bodies be turn'd round, they have a Nitency upwards, or from the Center of their Motion. If they be not turn'd round, nor mov'd, but quieſcent, they have no Nitency at all, neither upwards nor downwards, but are indifferent to all Lines of Motion, according as an external Impulſe ſhall carry them, this Way or that Way. So that his *Impregnation with a Nitency downwards*, is an occult and fictitious Quality, which is not in the Nature of Bodies, whether in Motion or in Reſt. The Truth is, the Author of the Exceptions makes a great Flutter about the *Carteſian Philoſophy*, and the *Copernican Syſtem*, but the frequent Miſtakes he commits in both, give a juſt Suſpicion that he underſtands neither.

Laſtly, we come to the grand Diſcovery of a *fifteen-cubit Deluge*, which, it may be, was as uneaſy to him upon ſecond Thoughts, as any of the reſt; at leaſt one would gueſs ſo, by the Changes he hath made in his Hypotheſis. For he hath now, in this *Defence*, p. 181, 182. reduc'd the Deluge to a Deſtruction of the World by *Famine*, rather than by *Drowning*. I do not remember in Scripture any Mention

Mention made of *Famine* in that great Judgment of Water brought upon Mankind; but he thinks he hath found out ſomething that favours his Opinion; namely, *that a good Part of Mankind at the Deluge, were not drown'd, but ſtarv'd for want of Victuals.* And the Argument is this, becauſe in the Story of the Deluge, Men are not ſaid to be *drown'd*, but to *periſh*, *die*, or be *deſtroy'd*. But are they ſaid any where in the Story of the Deluge, to have been *famiſh'd*? And when God ſays to *Noah*, Gen. vi. 17. *I will bring a Flood of Waters upon the Earth, to deſtroy all Fleſh*; does it not plainly ſignify, that that Deſtruction ſhould be by *drowning*? But however, let us hear our Author; when he had been making uſe of this new Hypotheſis of *ſtarving*, to take off ſome Arguments urged againſt his fifteen-cubit Deluge, (particularly, that it would not be ſufficient to deſtroy all Mankind) he adds theſe Words by way of Proof: *Def.* p. 182. *And methinks there is one Thing which ſeems to inſinuate, that a good Part of the animal World might perhaps come to an End thus; by being driven to ſuch Straights by the overflowing Waters, as to be* FAMISH'D *or* STARV'D *to Death. The Thing is this, in the Story of the Deluge, it is no where ſaid of Men and living Creatures, that they were drown'd, but they died, or were deſtroyed.* Thoſe that are *drown'd* are *deſtroy'd*, I imagine, as well as thoſe that are *ſtarv'd*; ſo this proves nothing. But that the Deſtruction here ſpoken of, was by drowning, ſeems plain enough, both from God's Word to *Noah* before the Flood, and by his Words after the Flood, when he makes his Covenant with *Noah*, in this Manner: *I will eſtabliſh my Covenant with you, neither ſhall all Fleſh be cut off any more by the Waters of a Flood*, Gen. ix. 11. Now, to be cut off, or deſtroy'd by the Waters of a Flood, is, methinks, to be drown'd: And I take *all Fleſh* to comprehend the animal World, or, at leaſt, all Mankind. Accordingly our Saviour ſays, *Matth.* xxiv. 39. in *Noah*'s Time, *the Flood came and took them all away*; namely, all Mankind.

This is one Expedient our Author hath found out, to help to bear off the Inconveniencies that attend his fifteen-cubit Deluge; namely, by converting a good Part of it into a *Famine*. But he hath another Expedient to join to this, by increaſing the Waters; and that is done, by making the *common Surface* of the Earth, or the *higheſt Parts* of it, as he calls them, *Def.* 165 and 180, to ſignify ambiguouſly, or any Height that pleaſes him; and conſequently fifteen Cubits above that, ſignifies alſo what Height he thinks fit.

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But in reality, there is no Surface common to the Earth, but either the *exterior Surface*, whether it be high or low; or the *ordinary Level* of the Earth, as it is a Globe or Convex Body. If by his *common Surface* he mean the *exterior Surface*, that takes in Mountains as well as Lowlands, or any other ſuperficial Parts of the Earth. And therefore, if the Deluge was fifteen Cubits above this common Surface, it was fifteen Cubits above the higheſt Mountains, as we ſay it was. But if by the common Surface he mean the common Level of the Earth, as it is a Globular or Convex Body, then we gave it a right Name, when we call'd it the *ordinary Level* of the Earth; namely, that Level or Surface that lies in an equal Convexity with the Surface of the Sea: And his fifteen Cubits of Water from that Level, would never drown the World. Laſtly, if by the common Surface of the Earth, he underſtand a third Surface, different from both theſe, he muſt define it, and define the Height of it; that we may know how far this fifteen cubit Deluge riſe, from ſome known Baſis. One known Baſis is the Surface of the Sea, and that Surface of the Land that lies in an equal Convexity with it: Tell us then, if the Waters of the Deluge were but fifteen Cubits higher than the Surface of the Sea, that we may know their Height by ſome certain and determinate Meaſure; and upon that examine the Hypotheſis: But tell us they were fifteen Cubits above, not the Mountains or the Hills, but the Highlands, or the *higheſt Parts of the common Surface of the Earth*, and not to tell us the Height of theſe higheſt Parts from any known Baſis; nor how they are diſtinguiſh'd from Hills and Mountains, which incur our Senſes, and are the Meaſures given us by *Moſes*: This, I ſay, is but to cover his Hypotheſis with Ambiguities, when he had made it without Grounds, and to leave room to ſet his Water-Mark higher or lower, as he ſhould ſee Occaſion or Neceſſity. And of this indeed we have an Inſtance in his laſt Pamphlet; for he has rais'd his Water-Mark there, more than an hundred Cubits higher than it was before. In his *Exceptions*, he ſaid, *p.* 300. *not that the Waters were no where higher than juſt fifteen Cubits* above the Ground, they might in moſt Places be *thirty*, *forty*, or *fifty Cubits higher*. But, in his *Defence*, he ſays, *p.* 180. the Waters might be an *hundred* or *two hundred Cubits higher* than the *general ordinary Plain* of the Earth. Now what Security have we, but that, in the next Pamphlet they may be five hundred or a thouſand Cubits higher than the ordinary Surface of the Earth?

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This is his ſecond Expedient, raiſing his Water-Mark indefinitely. But if theſe two Methods be not ſufficient to deſtroy Mankind, and the animate World, he hath yet a third, which cannot fail; and that is, *deſtroying them by evil Angels*, Def. p. 90. *Flectere ſi nequeo* — This is his laſt Refuge; to which Purpoſe he hath theſe Words, *When Heaven was pleas'd to give Satan leave, he caus'd the Fire to conſume* Job's *Sheep, and cauſed the Wind to deſtroy his Children. And how eaſily could theſe Spirits, that are Miniſters of God's Vengeance, have made the Waters of the Flood fatal to thoſe Creatures that might have eſcaped them, if any could have done it?* As ſuppoſe an Eagle, or a Faulcon; the Devil and his Crew catch them all, and held their Noſes under Water: However, methinks, this is not fair Play to deny the Theoriſt the Liberty to make uſe of the Miniſtry of *good Angels*, when he himſelf makes uſe of *evil Spirits*.

Theſe, Sir, and ſuch like Paſſages, where the Notions of the Exceptor have been expoſed, were the Cauſes, I imagine, of his angry Reply. Some Creatures, you know, are more fierce after they are wounded; and ſome, upon a gentle Chaſe, will fly from you; but if you preſs them, and put them to Extremities, they turn, and fly in your Face. I ſee, by our Author's Example, how eaſily, in theſe perſonal Altercations, Reaſoning degenerates into Wrangling, and Wrangling into Scolding. However, if I may judge from theſe two Hypotheſes which he hath made, about the *Riſe of Mountains*, and a *fifteen Cubit Deluge*, of all Trades, I ſhould never adviſe him to turn *Hypotheſis-Maker*. It does not ſeem at all to lie to his Hand; and Things never thrive that are undertaken, *Diis iratis, Genioque ſiniſtro*.

But as we have given you ſome Account of this Author's Philoſophical Notions, ſo it may be you will expect that we ſhould entertain you with ſome Pieces of his Wit and Eloquence. The Truth is, he ſeems to delight and value himſelf upon a certain kind of Country-wit, and popular Eloquence, and I will not grudge you the Pleaſure of enjoying them both, in ſuch Inſtances as I remember. Speaking in Contempt of the Theory and the Anſwer (which is one great Subject of his Wit) he expreſſes himſelf thus, *Def.* p. 48. *But if Arguments be ſo weak, that they will fall with a Phillip, why ſhould greater Force be uſed to beat them down? To draw a Rapier to ſtab a Fly, or to charge a Piſtol to kill a Spider, I think would be prepoſterous.* I think ſo too; in this we are agreed. In another Place, being angry with the Theoriſt, that he would not acknowledge his Errors to him, he hath

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theſe Words, *p.* 108. *'Tis unlucky for one to run his Head againſt a Poſt; but when he hath done, if he will ſay he did not do it, and ſtand in, and defend what he ſays, 'tis a Sign he is as ſenſeleſs as he was unfortunate, and is fitter to be pitied than confuted.* This Wit, it may be, you'll ſay is downright Clownery. The Truth is, when I obſerv'd, in reading his Pamphlet, the Coarſeneſs of his Repartees, and of that ſort of Wit wherein he deals moſt, and pleaſes himſelf, it often raiſed in my Mind, whether I would or no, the Idea of a *Pedant*, of one that had ſeen little of the World, and thought himſelf much wittier and wiſer than others would take him to be: I will give you but one Inſtance more of his ruſtical Wit. Telling the Theoriſt of an Itch of Writing, *p.* 214. *Methinks*, ſays he, *he might have laid that prurient Humour, by ſcratching himſelf with the Briars of a more innocent Controverſy, or by SCRUBBING SOUNDLY againſt ſomething elſe than the Holy Scripture.* He ſpeaks very ſenſibly, as if he underſtood the Diſeaſe, and the Way of dealing with it: But I think *Holy Scripture* does not come in well upon that Occaſion.

All this is nothing, Sir, in compariſon of his popular Eloquence: See with what Alacrity he runs it off-hand, in a Similitude betwixt *Adam* and a Lord Lieutenant of a County, *p.* 113. *When the King makes a Gentleman Lord Lieutenant of a County, by virtue of his Commiſſion is he preſently the ſtrongeſt Man that is in it? Does it enable him to encounter whole Regiments of Soldiers in his ſingle Perſon? Does it impower him to carry a Cannon upon his Neck? Or when the great Gun is fired off, to catch the Bullet as it flies, and put it up in his Pocket? So when God gave* Adam *Dominion over the Fowls, did he mean that he ſhould dive like a Duck, or ſoar like a Falcon? That he ſhould ſwim as naturally as the Swan, and hunt the Kite or Hobby, as Boys do the Wren? Did he mean that he ſhould hang up Oſtriches in a Cage, as People do Linnets, or fetch down the Eagles to feed with his Pullen, and make them perch with his Chickens in the Henrooſt?*

So much for the Fowls; now for the Fiſh. *Ibid.* When God *gave* Adam *Dominion over the Sea, was he to be able to dwell at the Bottom, or to walk on the Top of it? To drain it as a Ditch, or to take all its Fry at once in a Drag-Net? Was he to ſnare the Shark, as we do young Pickarels; or to bridle the Sea-Horſe, and ride him for a Pad; or to put a Slip upon the Crocodile's Neck, and play with him as with a Dog?* &c. Sir, I leave it to you, as a more competent Judge, to ſet a juſt Value upon his Gifts and Elocution. For

my

my Part, to ſpeak freely, dull Senſe, in a phantaſtick Style, is to me doubly nauſeous.

But leſt I ſhould cloy you with theſe luſcious Harangues, I will give you but one more; and 'tis a Miſcellany of ſeveral Pieces of Wit together. *Def.* p. 68. *Should twenty Mariners,* ſays he, *confidently affirm that they ſailed in a Ship from* Dover *to* Calais, *by a briſk Gale out of a Pair of Bellows? Or if forty Engineers ſhould poſitively ſwear, that the Powder-Mill near* London *was late blown up, by a Mine then ſprung at* Great Waradin *in* Hungary, *muſt they not be grievouſly perjur'd Perſons?——Or if the Hiſtorian that writes the* Peloponneſian *War, had told that the Soldiers who fell in it, fought only with Sun-beams, and ſingle Currants which grew thereabouts, and that hundreds and thouſands were ſtabb'd with the one, and knocked on the Head with the other; who would believe that ever there were ſuch Weapons in that War, that ever there was ſuch a fatal War in that Country? Even ſo,* &c. Theſe, Sir, are Flights and Reaches of his Pen, which I dare not cenſure, but leave them to your Judgment.

Thus much is to give you a Taſte only of his Wit and Eloquence; and if you like it, you may find more of the ſame Strain, here and there, in his Writings. I have only one Thing to mind him of, *that* he was deſired by the Theoriſt, *Eng. Theor.* Book II. Ch. 9. to *write in Latin (if he was a Scholar), as being more proper for a Subject of this Nature.* If he had own'd and follow'd that Character, I'm apt to think it it would have prevented a great many Impertinences: His Tongue, probably, would not have been ſo flippant in popular Excurſions and Declamations, as we now find it. Neither is this any great Preſumption or Raſhneſs of Judgment, if we may gueſs at his Skill in that Language by his Tranſlations here and there: *Except.* p. 293. *Cum plurima Religione* is rendered *with the Principle of their Religion.* And if he ſay he followed Sir *W. Rawleigh* in his Tranſlation, he that follows a bad Tranſlator, without Correction or Notice, is ſuppos'd to know no better himſelf: And this will appear the more probable, if we conſider another of his Tranſlations, in this preſent Work. *Rei Perſonam* he tranſlates *the Repreſentation of the Thing*, inſtead of the *Perſon of the Guilty*, or the Perſon of him that is *Reus* not *Actor:* And in this, I dare ſay, he was ſeduc'd by no Example. But leſt we ſhould be thought to miſrepreſent him, take his own Words, ſuch as they are, *Def.* 168, 169. *Yea, tho' it was ſpoken never ſo poſitively, it was but to ſet forth* REI PERSONAM, *to make the more full and lively Repreſentation of the ſuppoſed Thing.*

Thing. Here, you ſee, he hath made a double Blunder; firſt, in jumbling together *Perſon* and *Thing*; then, if they could be jumbled together, *Rei Perſona* would not ſignify the *full and lively Repreſentation of the Thing*, but rather a Diſguiſe or perſonated Repreſentation of the Thing. However, I am ſatisfied from theſe Inſtances, that he had good Reaſon, notwithſtanding the Caution or Deſire of the Theoriſt to the contrary, to write his Books in his Mother's Tongue.

Thus we have done with the firſt Part, which was to mark out ſuch Paſſages, as we thought might probably have enflam'd the Author's Style in this Reply: When Men are reſolved not to own their Faults, you know there is nothing more uneaſy and vexatious to them, than to ſee them plainly diſcovered and expos'd. We muſt now give you ſome Account of the Contents of his Chapters, ſo far as they relate to our Subject. *Chap.* I. *Nothing.* *Chap.* II. is againſt *extraordinary Providence*; or that the Theoriſt ſhould not be permitted to have Recourſe to it upon any Occaſion. This Recourſe to extraordinary Providence being frequently objected in other Places, and of uſe to be diſtinctly underſtood; we will ſpeak of it apart, at the latter end of the Letter. *Ch.* III. is about the *Moon's hindring the Formation of the Earth before ſhe was formed herſelf, or in our Neighbourhood*, as we have noted before. Another Thing in this Chapter, is, his urging *oily* or *oleaginous* Particles not to have been in the *Chaos*, but made ſince: I'll give a ſhort Anſwer to this; either there was or was not *oleaginous* Matter in the new-made Earth, (I mean in its ſuperficial Region,) when it came firſt out of a *Chaos?* If there was, there was alſo in the *Chaos*, out of which that Earth was immediately made: And if there was no oleaginous Matter in the new-made Earth, how came the Soil to be ſo fertile, ſo fat, ſo unctuous? I ſay not only *fertile*, but particularly *fat* and *unctuous:* For he uſes theſe very Words frequently in the Deſcription of that Soil, *Exc.* p. 211. *Def.* p. 69, and p. 98. And all fat and unctuous Liquors are *oleaginous*; and accordingly we have uſed thoſe Words promiſcuouſly, in the Deſcription of that Region: (*Eng. Theor. Chap.* V.) underſtanding only ſuch unctuous Liquors as are lighter than Water, and ſwim above it, and conſequently would ſtop and entangle the terreſtrial Particles in their Fall or Deſcent: And ſeeing ſuch unctuous and oleaginous Particles were in the new-made Earth, they muſt certainly have been in the Matter out of which it was immediately formed, namely, in the *Chaos.* All the reſt of this Chapter we are willing to leave in its full Force; apprehending the Theory, or the

Anſwer,

Anſwer, to be in no Danger from ſuch Argumentations or Reflections.

The fourth Chapter is very ſhort, and hath nothing argumentative. The fifth Chapter is concerning the Cold in the circumpolar Parts, which was ſpoken to in the Anſwer ſufficiently, and we ſtand to that: What is added about extraordinary Providence, will be treated of in its proper Place. The ſixth Chapter is alſo ſhort, againſt this Particular, *that it is not ſafe to argue upon Suppoſitions actually falſe.* And I think there needs no more to prove it, than what was ſaid in the Anſwer. Chap. VII. is chiefly about Texts of Scripture, concerning which I ſee no Occaſion of ſaying any more than what is ſaid in the *Review of the Theory.* He ſays, (*p.* 49.) that the Theoriſt catches himſelf in a Trap, by allowing that *Pſ.* xxxiii. 7. is to be underſtood of the ordinary Poſture of the Waters, and yet applying it to their extraordinary Poſture under the Vault of the Earth: But that was not an extraordinary Poſture according to the Theoriſt, but their natural Poſture in the firſt Earth: Yet I allow the Expreſſion might have been better thus, in *a level or ſpherical Convexity, as the Earth.* He interprets גן יהוה (*p.* 53.) which we render *the Garden of the Lord*, Gen. xiii. x. not to be Paradiſe, but any pleaſant Garden; yet gives us no Authority either of ancient Commentator or Verſion, for this novel and paradoxical Interpretation. The Septuagint render it παραδεισος τῦ θεῦ: The *Vulgate*, *Paradiſus Domini*, and all ancient Verſions that I have ſeen, render it to the ſame Senſe. Does he expect then that his ſingle Word and Authority ſhould countervail all the ancient Tranſlators and Interpreters? To the laſt Place alledged by the Theoriſt, *Prov.* viii. 28. he ſays, the Anſwerer charges him unjuſtly, that he underſtands by that Word תהום no more than the *Rotundity* or *ſpherical Figure* of the Abyſs; which, he ſays, is a *Point of Nonſenſe*: I did not think the Charge had been ſo high however, ſeeing ſome Interpreters underſtand it ſo: But if he underſtand by תהום the *Banks* or *Shores* of the Sea, then he ſhould have told us how thoſe Banks or Shores are על פני תהום *ſuper faciem Abiſſi*, as it is in the Text.

Page 59. He ſays the Exceptor does not miſrepreſent the Theoriſt when he makes him to affirm the Conſtruction of the firſt Earth to have been merely mechanical; and he cites to this Purpoſe two Places, which only prove, that the Theoriſt made uſe of no other Cauſes, nor ſee any Defect in them; but never affirm'd that theſe were the only Cauſes. You may ſee his Words to this Purpoſe expreſsly, *Eng. Theor.* p. 80. whereof the Exceptor was minded in the *Anſwer*, p. 3. In

the laſt Paragraph of this Chapter, *p.* 60. if he affirms any Thing, he will have *the Pillars of the Earth* to be underſtood *literally*. Where then, pray, do theſe Pillars ſtand that bear up the Earth? Or if they bear up the Earth, what bears them up? What are their Pedeſtals, or their Foundations? But he ſays Hypotheſes muſt not regulate Scripture, though in natural Things, but be regulated by it, and by the Letter of it: I would gladly know then, how this Hypotheſis of the Motion of the Earth, is regulated by Scripture, and by the Letter of it? And he unhappily gives an Inſtance, juſt contrary to himſelf, namely, of the Anthropomorphites; for they regulate natural Reaſon and Philoſophy, by the Letter or literal Senſe of Scripture, and therein fall into a groſs Error: Yet we muſt not call the Author *injudicious*, for fear of giving Offence.

The eighth Chapter, *ibid.* begins with the Earth's *being carried directly under the Equinoctial*, before it's Change of Situation; *without any manner of Obliquity in her Site, or Declination towards either of the Tropicks in* HER COURSE. Here you ſee, when the Earth changed its Situation, it chang'd according to his Aſtronomy, two Things; its *Site*, and its *Courſe*; its Site upon its Axis, and its Courſe in the Heavens: And ſo he ſays again in the next Paragraph, *Put the Caſe the Earth ſhift her Poſture, and alſo her Circuit about the Sun, in which ſhe perſiſted till the Deluge.* Here is plainly the ſame Notion repeated; that the Earth changed not only its *Site*, but alſo its *Road* or *Courſe* about the Sun: And in conſequence of this, he ſuppoſes its Courſe formerly to have been under the Equinoctial, and now under the Ecliptick; it being tranſlated out of the one into the other, at its Change. Yet he ſeems now to be ſenſible of the Abſurdity of this Doctrine, and therefore will not own it to have been his Senſe; and as an Argument that he meant otherwiſe, he alledges, that he declared before, that by the Earth's right Situation to the Sun, *is meant that the Axis of the Earth was always kept in a Paralleliſm to that of the Ecliptick*, p. 61. But what's this to the Purpoſe? This ſpeaks only of the *Site* of the Earth, whereas his Error was in ſuppoſing its *Courſe* or *Annual Orbit* about the Sun, as well as its Site upon its own Axis, to have been different, and changed at the Deluge; as his Words already produced againſt him, plainly teſtify.

What follows in this Chapter, is concerning the perpetual Equinox: And as to the reaſoning Part of what he ſays in Defence of his Exceptions, we do not grudge him the Benefit of it, let it do him what Service it can. And as to the hiſtorical

rical Part, he will not allow a Witneſs to be a good Witneſs, as to Matter of Fact, if he did not aſſign true Cauſes of that Matter of Fact. To which I only reply, though *Tiverton* Steeple was not the Cauſe of *Goodwin Sands*, as the *Kentiſh* Men thought, yet their Teſtimony was ſo far good, that there were ſuch Sands, and ſuch a Steeple. He alſo commits an Error as to the Nature of *Tradition:* When a Tradition is to be made out, it is not expected that it ſhould be made appear that none were ignorant of that Tradition in former Ages; or that all that mentioned it, underſtood the true Grounds and Extent of it; but it is enough to ſhew the plain Footſteps of it in Antiquity, as a Concluſion, tho' they did not know the Reaſons and Premiſſes upon which it depended. For Inſtance, the Conflagration of the World is a Doctrine of Antiquity, traditionally deliver'd from Age to Age; but the *Cauſes* and *Manner* of the Conflagration, they either did not know, or have not deliver'd to us. In like manner, the firſt Age and State of the World was without Change of Seaſons, or under a perpetual Equinox: Of this we ſee many Footſteps in *Antiquity*, amongſt the Jews, Chriſtians, Heathens, Poets, Philoſophers; but the Theory of this perpetual Equinox, the Cauſes and Manner of it, we neither find, nor can reaſonably expect, from the Antients: So much for the Equinox.

This Chapter, as it begun with an Error, ſo it unhappily ends with a Paralogiſm; namely, that, *becauſe thirty Days made a Month at the Deluge, therefore thoſe Days were neither longer and ſhorter than ours are at preſent.* Tho' we have ſufficiently expoſed this before, yet one thing more may be added, in anſwer to his confident Concluſion, in theſe Words: But to talk, *as the Anſwerer does, that the Month ſhould be lengthened by the Days being ſo, is a fearful Blunder indeed: For let the Days (by ſlackening the Earth's diurnal Motion) have been never ſo long, yet (its annual Motion continuing the ſame) the Month muſt needs have kept its uſual Length, only fewer Days would have made it up.* 'Tis not uſual for a Man to perſevere ſo confidently in the ſame Error, as if the Intervals of Time, Hours, Days, Months, Years, could not be proportionably increas'd, ſo as to contain one another in the ſame Proportion they did before, and yet be every one increas'd as to abſolute Duration. Take a Clock, for Inſtance, that goes too ſlow; the Circuit of the Dial-plate is twelve Hours; let theſe repreſent the twelve Signs in his Zodiack, and the Hand to be the Earth that goes through them all; and, conſequently, the whole Circuit of the Dial-plate repreſents the Year. Suppoſe, as we ſaid, this Clock to go too ſlow, this will not hinder,

but ſtill fifteen Minutes make a Quarter in this Clock, four Quarters make an Hour, and twelve Hours the whole Circuit of the Dial-plate: But every one of theſe Intervals will contain more Time than it did before, according to abſolute Duration, or according to the Meaſures of another Clock that does not go too ſlow: This is the very Caſe which he cannot or will not comprehend, but concludes thus in Effect, that becauſe the Hour conſiſts ſtill of four Quarters in this Clock, therefore it is no longer than ordinary.

The ninth Chapter alſo begins with a falſe Notion, that *Bodies quieſcent* (as he hath now alter'd the Caſe) *have a Nitency downwards*: Which Miſtake we rectified before, if he pleaſe. Then he proceeds to the *oval* Figure of the Earth, and many Flouriſhes and Harangues are made here to little purpoſe; for he goes on upon a falſe Suppoſition, that the Waters of the Chaos were made oval by the Weight or Gravitation of the Air; a Thing that never came into the Words or Thoughts of the Theoriſt. Yet upon this Suppoſition he runs into the *Deſerts of Bilebulgerid*, Def. *p.* 85, 86. and the Waters of *Mare del Zur*; Words that make a great Noiſe, but to no Effect. If he had pleas'd he might have ſeen the Theoriſt made no Uſe of the Weight of the Air upon this Occaſion, by the Inſtance he gave of the Preſſure of the Moon, and the Flux of the Waters by that Preſſure: Which is no more done by the Gravitation of the Air, than the Banks are preſt in a ſwift Current and narrow Channel, by the Gravitation of the Water. But he ſays, rarified Air makes leſs Reſiſtance than groſs Air; and rarified Water in an Æolipile, it may be he thinks, preſſes with leſs Force than unrarified. Air poſſibly may be rarified to that Degree as to leſſen its Reſiſtance; but we ſpeak of Air moderately agitated, ſo as to be made only more briſk and active. Moreover, he ſays, the Waters that lay under the Poles muſt have riſen perpendicularly; and why might they not, as well have done ſo under the Equator? The Waters that lay naturally and originally under the Poles, did not riſe at all; but the Waters became more deep there, by thoſe that were thruſt thither from the middle Parts of the Globe. Upon the whole, I do not perceive that he hath weaken'd any one of the Propoſitions upon which the Formation of an oval Earth depended; which were theſe: *Firſt*, That the Tendency of the Waters from the Center of this Motion, would be greater and ſtronger in the Equinoctial Parts, than in the Polar, or in thoſe Parts where they moved in greater Circles; and conſequently ſwifter, than in thoſe where they were moved in leſſer Circles and ſlower. *Secondly*,

Agitated Air hath more Force to repel what preſſes againſt it, than ſtagnant Air; and that the Air was more agitated and rarified under the Equinoctial Parts, than under the Poles. *Thirdly*, Waters hinder'd and repell'd in their primary Tendency, take the eaſieſt Way they can to free themſelves from that Force, ſo as to perſevere in their Motion. *Laſtly*, To flow laterally upon a Plain, or to aſcend upon an inclin'd Plain, is eaſier than to riſe perpendicularly. Theſe are the Propoſitions upon which that Diſcourſe depended, and I do not find that he hath diſprov'd any one of them. And this, Sir, is a ſhort Account of a long Chapter, Impertinences omitted.

Chapter X. Is concerning the Original and Cauſes of Mountains, which the Exceptor unhappily imputes to the Heat and Influence of the Sun. Whether his Hypotheſis be effectually confuted or not, I am very willing to ſtand to the Judgment of any unconcern'd Perſon, that will have the Patience to compare the *Exceptions* and the *Anſwer*, in this Chapter. Then, as to his *Hiſtorical* Arguments, as he calls them, to prove there were Mountains before the Flood, from *Giants that ſaved themſelves from the Flood upon Mount* Sion, *and* Adam's *wandering ſeveral hundred Years upon the Mountains of* India: Theſe, and ſuch like, which he brought to prove that there were Mountains before the Flood, he now thinks fit to renounce, *Def.* p. 97. and ſays he had done ſo before by an *anticipative* Sentence: But if they were condemn'd before by an *anticipative* Sentence, as Fables and Forgeries, why were they ſtuff'd into his Book, and us'd as traditional Evidence againſt the Theory?

Laſtly, He contends in this Chapter for *Iron* and *Iron Tools* before the Flood, and as early as the Time of *Cain*; becauſe he *built a City*, which, he ſays, could not be built without Iron and Iron Tools: To which it was anſwer'd, *Anſ.* p. 49, 50. that, *if he fancied that City of Cain's*, like *Paris* or *London*, *he* had Reaſon to believe that they had *Iron Tools* to make it: But ſuppoſe it was a Number of Cottages, made of Branches of Trees, of Oſiers and Bulruſhes; or, if you will, of Mud-Walls, and a Roof of Straw, with a Fence about it to keep out Beaſts, there would be no ſuch Neceſſity of Iron-Tools.

Conſider, pray, how long the World was without knowing the Uſe of Iron, in ſeveral Parts of it, as in the Northern Countries and *America*, and yet they had Houſes and Cities after their Faſhion. And to come nearer Home, conſider what Towns and Cities our Anceſtors, the *Britains*, had in *Cæſar*'s Time, more than two Thouſand Years after the Time

of *Cain:* Com. *li.* 5. *Oppidum Britanni vocant, cum Sylvam impeditam vallo atque foſſa munierant; quo incurſionis hoſtium nitandæ cauſa, convenire conſueverunt:* Why might not *Henochia, Cain*'s City, be ſuch a City as this?

And as to the Ark, which he alſo would make a Proof that there were Iron and Iron-Tools before the Flood, *Ibid.* 'twas anſwer'd, that Scripture does not mention Iron or Iron-Tools in building of the Ark; but only *Gopher-Wood* and Pitch: To which he replies, *Def.* p. 103. *If Scripture's Silence concerning Things be a Ground of Preſumption that they were not, what then ſhall we think of an oval and unmountainous Earth, an incloſed Abyſs, a paradiſaical World, and the like, which the Scripture makes no mention of?* I cannot eaſily forbear calling this an *injudicious* Reflection, tho' I know he hath been angry at that Word, and makes it a *Brat of Paſſion:* But I do aſſure him, I call it ſo cooly and calmly. When a Thing is deduced by natural Arguments and Reaſon, the Silence of Scripture is enough: If he can prove the *Motion of the Earth* by natural Arguments, and that Scripture is ſilent in that Point, we deſire no better Proof. Now in all thoſe Things which he mentions, an oval and unmountainous Earth, an incloſed Abyſs, a paradiſaical World, Scripture is at leaſt ſilent; and therefore 'tis natural Arguments muſt determine theſe Caſes: And this ill reaſoning he is often guilty of, in making no Diſtinction betwixt Things that are, or that are not proved by natural Arguments, when he appeals to the Interpretation of Scripture.

Chap. XI. Is to prove an open Sea (ſuch as we have now) before the Flood: All his Exceptions were anſwered before, *Anſw. Ch.* 11. and I am content to ſtand to that Anſwer, reſerving only what is to be ſaid hereafter concerning the literal Senſe of Scripture. However, he is too laviſh in ſome Expreſſions here, as when he ſays, (*p.* 115.) That *Adam* died *before ſo much as one Fiſh appeared in the World:* And a little before he had ſaid, *p.* 114. *For Fiſhes, if his Hypotheſis be believed, were never upon this Earth in* Adam's *Time.* Theſe Expreſſions, I ſay, cannot be juſtified upon any Hypotheſis: For why might not the Rivers of that Earth have Fiſh in them, as well as the Rivers of this Earth, or as our Rivers now? I'm ſure the *Theory*, or the *Hypotheſis* he mentions, never ſaid any Thing to the contrary, but rather ſuppos'd the Waters fruitful, as the Ground was. But as to an *open Sea*, whether Side ſoever you take, that there was, or was not any before the Flood; I believe, however, *Adam*, to his dying Day,

never

never ſaw either Sea or Sea-fiſh, nor ever exerciſed any Dominion over either.

Chap. XII. Is concerning the Rainbow, and hath no new Argument in it, nor Reinforcement: But a Queſtion is moved, whether *as well* neceſſarily ſignifies *as much*. The real Queſtion to be conſider'd here, ſetting aſide Pedantry, is this, *whether* that Thing (Sun or Rainbow, or any other) could have any Significancy as a Sign, which ſignified no more than the bare Promiſe would have done without a Sign: This is more material to be conſider'd and reſolved, than whether *as well* and *as much* ſignify the ſame.

Chap. XIII. Is concerning Paradiſe, and to juſtify or excuſe himſelf why he baulked all the Difficulties, and ſaid nothing new or inſtructive upon that Subject: But he would make the Theoriſt inconſiſtent with himſelf in that he had ſaid, *Def.* p. 125. that *neither Scripture nor Reaſon determine the Place of Paradiſe; and yet determines it by the Judgment of Chriſtian Fathers.* Where's the Inconſiſtency of this? The Theory, as a Theory, is not concerned in a *Topical* Paradiſe; and ſays moreover that neither Scripture, nor Reaſon, have determin'd the Place of it; but if we refer ourſelves to the Judgment and Tradition of the Fathers, and ſtand to the Majority of their Votes, (when Scripture and Reaſon are ſilent) they have ſo far determin'd it, as to place it in the other Hemiſphere, rather than in this, and ſo exclude that ſhallow Opinion of ſome Moderns, that would place it in *Meſopotamia:* And to baffle that Opinion was the Deſign of the Theoriſt, as this Author alſo ſeems to take Notice, *p.* 131.

After this, and an undervaluing of the Teſtimonies of the Fathers, he undertakes to determine the Place of Paradiſe by Scripture, and particularly that it was in *Meſopotamia*, or ſome Region thereabouts. And his Argument is this, becauſe in the laſt Verſe of the third Chapter of *Geneſis*, the *Cherubims* and *flaming Sword* are ſaid to be placed מקדם לגן עדן, which he ſays is, *to the Eaſt of the Garden of* Eden. But the Septuagint (upon whom he muſt chiefly depend for the Interpretation of the Word מקדם, in the firſt Place, *Chap.* ii. 8.) read it here ἀπέναντι τῆ παραδείσῳ τῆς τρυφῆς. And the *Vulgate* renders it, *Ante Paradiſum voluptatis*; and according to the *Samaritan* Pentateuch, 'tis render'd *ex adverſo*. Now, what better Authorities can he bring us for his Tranſlation? I do not find that he gives any, as his uſual Way is, but his own Authority. And as for the Word מקדם, in the ſecond Chapter and eighth Verſe, which is the

principal Place, 'tis well known, that except the *Septuagint*, all the antient Verſions, *Greek* and *Latin*, (beſides others) render it to another Senſe: And there is a like Uncertainty of Tranſlation in the Word עדן, as we have noted elſewhere. Laſtly, the Rivers of Paradiſe, and the Countries they are ſaid to run through or encompaſs, are differently underſtood by different Authors, without any Agreement or certain Concluſion: But theſe are all beaten Subjects, which you may find in every Treatiſe of Paradiſe, and therefore 'tis not worth the Time to purſue them here.

Then he proceeds to the *Longevity of the Ante-Diluvians*, which, ſo far as I can underſtand him to affirm any Thing, he ſays, *p.* 139. was not *general*; but the Lives of ſome few were *extraordinary*, *lengthen'd by a ſpecial Bleſſing*; *the Elongation being a Work of Providence, not of Nature.* This is a cheap and vulgar Account, (and ſo are all the Contents of this Chapter) prov'd neither by Scripture, nor Reaſon, and calculated for the Humour and Capacity of thoſe that love their Eaſe more than a diligent Enquiry after Truth. He hath indeed a bold Aſſertion afterwards, that *Moſes* does diſtinguiſh as much, or more, betwixt *two Races of Men before the Flood*; the one *Long Livers*, and the other *Short-Livers*; as he hath diſtinguiſh'd the Giants before the Flood, from the common Race of Mankind. Theſe are his Words, *p.* 141. *Is not his Diſtinction equally plain in both Caſes?* ſpeaking of this fore-mentioned Diſtinction: *Or, if there be any Difference, does he not diſtinguiſh better betwixt Long-Livers, and Short-Livers, than he does betwixt Men of gigantick, and of uſual Proportion?* Let's ſee the Truth of this; *Moſes* plainly made mention, *Gen.* vi. 4. of two Races of Mankind: The ordinary Race, and thoſe of a gigantick Race, or *Giants*. Now, tell me where he plainly makes Mention of *Short-Livers* before the Flood: And if he no where makes Mention of *Short-Livers*, but of *Long-Livers* only, how does he diſtinguiſh as plainly of theſe two Races, as he did of the other two; for in the other he mentioned plainly and ſeverally both the Parts or Members of the Diſtinction, and here he mentions but one, and makes no Diſtinction.

Then he comes to the Teſtimonies cited by *Joſephus* for the Longevity of the *Ante-Diluvians*, or firſt Inhabitants of the Earth: And theſe he roundly pronounces to be *utterly falſe*: This Gentleman does not ſeem to be much ſkilled in Antiquity, either ſacred or prophane; and yet he boldly rejects theſe Teſtimonies (as he did thoſe of the Fathers before)

as

as *utterly falſe*, p. 142. which *Joſephus* had alledged in Vindication of the Hiſtory of *Moſes*. The only Reaſon he gives is, becauſe theſe Teſtimonies ſay, they lived a *Thouſand Years*; whereas *Moſes* does not raiſe them altogether ſo high. But the Queſtion was not ſo much concerning the preciſe Number of their Years, as about the Exceſs of them beyond the preſent Lives of Men, and a round Number in ſuch Caſes is often taken inſtead of a broken Number. Beſides, ſeeing, according to the Account of *Moſes*, the greater Part of them lived above nine hundred Years, at leaſt he ſhould not have ſaid theſe Teſtimonies in *Joſephus* were *utterly falſe*, but falſe in part, or not preciſely true.

Now, he comes to his Reaſons againſt the ante-diluvian Longevity, which have all had their Anſwers before, and thoſe we ſtand to. But I wonder he ſhould think it reaſonable, *p.* 144, 145. that Mankind throughout all Ages, ſhould increaſe in the ſame Proportion as in the firſt Age: And, if a decuple Proportion of Increaſe was reaſonable at firſt, the ſame ſhould be continued all along; and the Product of Mankind, after ſixteen hundred Years, ſhould be taken upon that Suppoſition. I ſhould not grudge to admit that the firſt Pair of Breeders might leave ten Pair; but that every Pair of theſe ten ſhould alſo leave ten Pair, without any Failure; and every Pair in their Children ſhould again leave ten Pair; and this to be continued, without Diminution or Interruption, for ſixteen hundred Years, is not only a hard Suppoſition, but utterly incredible. For ſtill the greater the Number was, the more Room there would be for Accidents of all Sorts; and every Failure towards the Beginning, and proportionably in other Parts, would cut off Thouſands in the laſt Product.

Chap. XIV. Is againſt the Diſſolution of the Earth, and the Diſruption of the Abyſs at the Deluge, ſuch as the Theory repreſents. Here is nothing of new Argument, but ſome Strokes of railing Wit, after his Way: He had ſaid in his *Exceptions*, that the *Diſſolution of the Earth was horrid Blaſphemy*: Now he makes it *reductive Blaſphemy*, as being *indirectly*, *conſequentially*, or *reductively*, p. 153, 154. contrary to Scripture. By this Rule, we told him, all Errors in Religion would be Blaſphemy; and if he extend this to Errors in Philoſophy alſo, 'tis ſtill more harſh and injudicious. I wonder how he thinks the Doctrine which he owns, about the Motion of the Earth, ſhould eſcape the Charge of *Blaſphemy*; that being not only indirectly, but directly and plainly

contrary to Scripture. We thought that Expreſſion, *the Earth is diſſolved*, being a Scripture Expreſſion, would thereby have been protected from the Imputation of *Blaſphemy*, and we alledged to that Purpoſe, (beſides *Pſal.* lxxv. 3.) *Iſa.* xxiv. 19. *Amos* ix. 5. He would have done well to have proved theſe Places in the Prophets *Iſaiah* and *Amos*, to have been *figurative* and *tropological*, as he calls it; for we take them both to relate to the Diſſolution of the Earth, which literally came to paſs at the Deluge: And he not having proved the contrary, we are in Hopes ſtill that the *Diſſolution of the Earth* may not be *horrid Blaſphemy*, nor of *blaſphemous Importance.*

Then having quarrell'd with the Guard of Angels, which the *Theoriſt* had aſſign'd for the Preſervation of the Ark, in the Time of the Deluge, he falls next into his Blunder, that the *Equator* and *Ecliptick* of the Earth were interchang'd, when the Situation of the Earth was chang'd. This Error in the Earth is *Couſin-German* to his former Error in the Heavens, *viz.* that the Earth chang'd its Tract about the Sun, and leap'd out of the *Equator* into the *Ecliptick*, when it chang'd its Situation. The Truth is, this *Copernican Syſtem* ſeems to lie croſs in his Imagination: I think he would do better to let it alone. However, though at other Times he is generally verboſe and long-winded, he hath the Senſe to paſs this by in a few Words; laying the Blame upon certain *Parentheſes* or *Semicircles*, whoſe Innocency notwithſtanding we have fully clear'd, and ſhew'd the Poiſon to be ſpread throughout the whole Paragraph, which is too great to be made an *Erratum Typographicum.*

Then after, *p.* 160, 161. Hermus, Caiſter, Menander *and* Caius; Nile *and its Mud*, Piſcenius Niger, *who contended with* Septimus Severus *for the Empire, and reprimanding his Soldiers for hankering after Wine:* Du Val, *an ingenious* French *Writer, and* Cleopatra *and her admired* Anthony: He concludes, that the Waters of the Deluge raged amongſt the Fragments, with *laſting*, *inceſſant*, and *unimaginable Turbulence.*

And ſo he comes to an Argument againſt the Diſſolution of the Earth, *p.* 162. That, *all the Buildings erected before the Flood, would have been ſhaken down at that Time, or elſe overwhelmed.* He inſtanced in his *Exceptions in* Seth's *Pillars*; Henochia, Cain's *City, and* Joppa: Theſe he ſuppoſed ſuch Buildings as were made before, and ſtood after the Flood. But now, *Seth*'s Pillars and *Henochia* being diſmiſs'd, he

he inſiſts upon *Joppa* only, and ſays, this muſt have conſiſted of *ſuch Materials, as could never be prepared, formed and ſet up, without Iron Tools.* Tho' I do not much believe that *Joppa* was an ante-diluvian Town, yet whatever they had in *Cain*'s Time, they might, before the Deluge, have Mortar and Brick, which, as they are the firſt ſtony Materials, that we read of, for Building; ſo the Ruins of them might ſtand after the Deluge. And that they had no other Materials is the more probable, becauſe after the Flood, at the Building of *Babel*, *Moſes* plainly intimates that they had no other Materials than thoſe. For the Text ſays, *Gen.* xi. 3. *They ſaid one to another, Go to, let us make Brick, and burn them thoroughly; and they made Brick for Stone, and Slime had they for Mortar.* But now this Argument, methinks, may be retorted upon the Exceptor with Advantage: For, if there were no Diſſolutions, Concuſſions, or Abſorptions, at the Deluge, inſtead of the Ruins of *Joppa*, methinks we might have had the Ruins of an Hundred ante-diluvian Cities; eſpecially, if, according to his Hypotheſis, they had good Stone, and good Iron, and all other Materials fit for ſtrong and laſting Building: And, which is alſo to be conſider'd, that it was but a fifteen-cubit Deluge; ſo that Towns built upon Eminences or high Lands, would be in little Danger of being ruin'd, much leſs of being aboliſh'd.

His laſt Argument, (*p.* 163.) proves, if it prove any Thing, that God's Promiſe, that *the World* ſhould not be *drowned* again, was a *vain and trifling Thing* to us, who know it muſt be burned: And conſequently, if *Noah* underſtood the Conflagration of the World, he makes it a *vain and trifling Thing* to *Noah* alſo. If the Exceptor delight in ſuch Concluſions, let him enjoy them, but they are not at all to the Mind of the *Theoriſt*.

Chapter XV. Now, we come to his new Hypotheſis of a *fifteen Cubit Deluge*; and what Shifts he hath made to deſtroy the World with ſuch a diminutive Flood, we have noted before: Firſt, by raiſing his Water-Mark, and making it uncertain: Then by converting the Deluge, in a great Meaſure into a *Famine:* And, Laſtly, by deſtroying Mankind and other Animals, with *evil Angels*. We ſhall now take notice of ſome other Incongruities in his Hypotheſis. When he made *Moſes*'s Deluge but *fifteen Cubits deep*, we ſaid that was an *unmerciful Paradox*, and aſk'd whether he would have it received as a *Poſtulatum*, or as a *Concluſion*. All he anſwers to this, is, that the ſame Queſtion may be aſked concerning

ſeveral

ſeveral Parts of the Theory; *p.* 166. Particularly, that the primitive Earth had no *open Sea*. Whether is that, ſays he, to be received as a *Poſtulatum*, or as a *Concluſion?* The Anſwer is ready, as a *Concluſion*, deduced from Premiſſes, and a Series of antecedent Reaſons. Now, can he make this Anſwer for his fifteen Cubit Deluge? Muſt not that ſtill be a *Poſtulatum*, and an unmerciful one? As to the Theory, there is but one *Poſtulatum* in all, *viz.* That the *Earth riſe from a Chaos*. All the other Propoſitions are deduced from Premiſſes, and that one *Poſtulatum* alſo is proved by Scripture and Antiquity. We had noted further in the Anſwer, that the Author had ſaid in his Exceptions, that he would not defend his Hypotheſis as *true* and *real*; and we demanded thereupon, *Why* then did he trouble himſelf or the World with what he did not think *true* and *real?* To this he replies, *Many have written ingenious and uſeful Things, which they never believed to be true and real.* Romances ſuppoſe, and poetical Fictions: Will you have your fifteen Cubit Deluge paſs for ſuch? But then the Miſchief is, where there is neither Truth of Fact, nor Ingenuity of Invention, ſuch a Compoſition will hardly paſs for a Romance, or a good Fiction. But there is ſtill a greater Difficulty behind. The Exceptor hath unhappily ſaid, *Exc. p.* 302. *Our Suppoſition ſtands ſupported by divine Authority, as being founded upon Scripture; which tells us as plainly as it can ſpeak, that the Waters prevailed but fifteen Cubits upon the Earth.* Upon which Words the Anſwerer made this Remark, *Anſ.* p. 67. *If his Hypotheſis be founded upon Scripture, and upon Scripture as plainly as it can ſpeak, why will he not defend it as TRUE and REAL? For to be ſupported by Scripture, and by plain Scripture, is as much as we can alledge for the Articles of our Faith.* To this he replies now, *Def.* p. 168. That he *begged Allowance at firſt, to make bold with Scripture a little:* This is a bold Excuſe, and he eſpecially, one would think, ſhould take heed how he makes bold with Scripture, leſt, according to his own Notion, he fall into *Blaſphemy*, or ſomething of *blaſphemous Importance, indirectly, conſequentially*, or *reductively*, at leaſt: However, this Excuſe, if it was a good one, would take no Place here; for to underſtand and apply Scripture, in that Senſe that it ſpeaks *as plainly as it can ſpeak*, is not to make bold with it, but modeſtly to follow its Dictates and plain Senſe.

He feels this Load to lie heavy upon him, and ſtruggles again to ſhake it off with a Diſtinction. When he ſaid his fifteen

fifteen Cubit Deluge was *ſupported by divine Authority*, &c. this, he ſays, *ibid.* was ſpoken *by him, in an hypothetick or ſuppoſitious Way, and that it cannot poſſibly be underſtood otherwiſe by Men of Senſe.* Here are two hard Words: Let us firſt underſtand what they ſignify, and then we ſhall better judge how Men of Senſe would underſtand his Words. His *hypothetick* or *ſuppoſitious Way*, ſo far as I underſtand it, is the ſame Thing as by *way of Suppoſition*: Then his Meaning is, he *ſuppoſes* his fifteen Cubit Deluge is *ſupported by divine Authority*; and he *ſuppoſes* it is *founded upon Scripture, as plainly as it can ſpeak*: But this is to ſuppoſe the Queſtion, and no Man of Senſe would make or grant ſuch a Suppoſition; ſo that I do not ſee what he gains by this *hypothetick* and *ſuppoſitious Way*. But to draw him out of this Miſt of Words, either he affirms this, that his *Hypotheſis is ſupported by divine Authority, and founded upon Scripture as plainly as it can ſpeak*, or he denies it, or he doubts of it: If he affirm it, then all his Excuſes and Diminutions are to no purpoſe, he muſt ſtand to his Cauſe, and ſhew us thoſe plain Texts of Scripture; if he deny it, he gives up his Cauſe, and all that divine Authority he pretended to; if he doubt of it, then he ſhould have expreſſed himſelf doubtfully: As, *Scripture may admit of that Senſe, or may be thought to intimate ſuch a Thing*, but he ſays with a Plerophory, *Scripture ſpeaks it as plainly as it can ſpeak*: And to mend the Matter, he unluckily ſubjoins in the following Words, p. 168, 169. *Yea, tho' it was ſpoken never ſo poſitively, it was but to ſet forth REI PERSONAM: To make a more full and lively Repreſentation of the ſuppoſed Thing.* He does well to tell us what he means by *Rei Perſonam*; for otherwiſe no Man of Senſe, as his Phraſe is, would ever have made that Tranſlation of thoſe Words. But the Truth is, he is ſo perfectly at a Loſs how to bring himſelf off, as to this Particular, that in his Confuſion, he neither makes good Senſe nor good *Latin*.

Now he comes to another Inconſiſtency which was charged upon him by the *Anſwerer*: Namely, that he rejects the *Church Hypotheſis* concerning the Deluge, and yet had ſaid before, *Exc.* p. 300. *I cannot believe (which I cannot well endure to ſpeak) that the Church hath ever gone on in an irrational Way of explaining the Deluge*: That he does reject this Church Hypotheſis, was plainly made out from his own Words, becauſe he rejects the *common Hypotheſis*; (*ſee the Citation in the Anſwer*, p. 68.) the *general ſtanding Hypotheſis*;

theſis; the *uſual Hypotheſis*; the *uſual Senſe they put upon ſacred Story*, &c. Theſe Citations he does not think fit to take Notice of in his Reply; but puts all upon this general Iſſue, which the *Anſwerer* concludes with: *The Church Way of explaining the Deluge, is either rational or irrational: If he ſay it is rational, why does he deſert it, and invent a new one: And if he ſay it is irrational, then that dreadful Thing, which he cannot well endure to ſpeak, that the Church of God hath ever gone on in an irrational Way of explaining the Deluge, falls flat upon himſelf.* Let us hear his Anſwer to this Dilemma. *Def.* p. 170. *We ſee*, ſays he, *that the Church Way of explaining the Deluge* (by creating and annihilating Waters for the Nonce) *is very rational.* Then ſay I ſtill, why do you deſert it, or why do you trouble us with a new one? Either his Hypotheſis is more rational than the Church Hypotheſis, or leſs rational: If leſs rational, why does he take us off from a better, to amuſe us with a worſe? But if he ſay, his Hypotheſis is more rational than that of the Church: Then Woe be to him, in his own Words, *p.* 171. that ſo *black a Blemiſh ſhould be faſten'd upon the wiſeſt and nobleſt Society in the World*, as to make himſelf more wiſe than they, and his Hypotheſis more rational than theirs. The Truth is, this Gentleman hath a mind to appear a *Virtuoſo*, for the new Philoſophy, and the *Copernican* Syſtem; and yet would be a Zealot for Orthodoxy, and the Church-Way of explaining Things: Which two Deſigns do not well agree, as to the natural World; and betwixt two Stools he falls to the Ground, and proves neither good Churchman, nor good Philoſopher.

But he will not ſtill be convinc'd that he deſerts the Church Hypotheſis, and continues to deny the Deſertion in theſe Words. *Ibid. We ſay we do not deſert or reject the Church-Way of explaining the Deluge.* Now, to diſcover whether theſe Words are true or falſe; let us obſerve, *Firſt*, What he acknowledges to have ſaid againſt the Church Hypotheſis: *Secondly*, What he hath ſaid more than what he acknowledges here. He acknowledges, that he ſaid, the Church Hypotheſis *might be diſguſtful to the beſt and ſoundeſt philoſophick Judgments*; and this is no good Character. Yet this is not all, for he hath fairly dropp'd a principal Word in his Sentence, namely, *juſtly*. *Excep.* p. 312. His Words in his *Exceptions*, were theſe, *ſuch Inventions* (which he applies to the Church Hypotheſis) *as have been, and* JUSTLY *may be diſguſtful, not only to nice and ſqueamiſh, but*

but to the beſt and ſoundeſt philoſophick Judgments. Now, judge, whether he cited this Sentence before, truly and fairly, and whether in theſe Words, truly cited, he does not diſparage the Church Hypotheſis, and juſtify thoſe that are diſguſted at it.

He farthermore acknowledges, that the uſual Ways of explaining the Deluge *ſeem unreaſonable to ſome, and unintelligible to others, and unſatisfactory to the moſt:* But, it ſeems, he will neither be of theſe, *ſome, others,* or *moſt.* Laſtly, He acknowledges that he ſaid, *Def.* p. 171. *The ordinary Suppoſition, that the Mountains were covered with Waters in the Deluge, brings on a Neceſſity of ſetting up a new Hypotheſis for explaining the Flood.* If ſo, what was this *ordinary Suppoſition?* was it not the Suppoſition of the Church? And was that ſuch, as made it neceſſary to ſet up a new Hypotheſis for explaining the Flood? then the old Hypotheſis was inſufficient or irrational.

Thus much he acknowledges; but he omits what we noted before, his rejecting or diſapproving the *common Hypotheſis,* the *general ſtanding Hypotheſis,* the *uſual Senſe they put upon the ſacred Story,* &c. And do not all theſe Phraſes denote the Church Hypotheſis? He farther omits, that he confeſs'd, (*Excep.* p. 325.) *he had expounded a Text or two of Scripture about the Deluge, ſo as none ever did; and, deſerting the common receiv'd Senſe, puts an unuſual Gloſs upon them.* And is not that *common receiv'd Senſe* the Senſe of the Church, and his *unuſual Gloſs* contrary to it? Laſtly, he ſays, by his Hypotheſis, we need not fly to a *new Creation of Waters,* and gives his Reaſons at large againſt that Opinion; which you may ſee, *Except.* p. 313. Now, thoſe Reaſons he thought either to be *good* Reaſons or *bad* Reaſons; if *bad,* why did he ſet them down, or why did he not confute them? If good, they ſtand good againſt the Hypotheſis of the Church; for he makes that *new Creation* and *Annihilation* of Waters at the Deluge to be the Hypotheſis of the Church, *Def.* p. 170. I fear I have ſpent too much Time in ſhewing him utterly inconſiſtent with himſelf in this Particular. And I wonder he ſhould be ſo ſollicitous to juſtify the Hypotheſis of the Church in this Point, ſeeing he openly diſſents from it in a greater; I mean in that of the *Syſtem of the World.* Hear his Words, if you pleaſe, to this Purpoſe, *Def.* p. 136. *And what does the famous* Ariſtotelian *Hypotheſis ſeem to be now, but a Maſs of Errors; where ſuch a Syſtem was contriv'd for the Heavens, and ſuch a Situation aſſign'd to*

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the Earth, as neither Reaſon can approve, nor Nature allow. Yet ſo proſperous and prevailing was this Hypotheſis, that it was generally received, and ſucceſsfully propagated for many Ages. This proſperous prevailing Error, or Maſs of Errors, was it not eſpouſed and ſupported by the Church? And to break from the Church in greater Points, and ſcruple it in leſs, is not this to ſtrain at Gnats, and ſwallow Camels?

So much for his Inconſiſtency with himſelf: The reſt of this Chapter in the *Anſwer*, ſhews his Inconſiſtency with *Moſes*, both as to the Waters covering the Tops of the Mountains, which *Moſes* affirms, and the Exceptor denies; and as to the Decreaſe of the Deluge, which *Moſes* makes to be by the Waters retiring into their Channels, after frequent Reciprocations, *going* and *coming*. But the Exceptor ſays, the Sun ſuck'd up the Waters from the Earth, juſt as he had before ſuck'd the Mountains out of the Earth: Theſe Things are ſo groundleſs, or ſo groſs, that it would be tedious to inſiſt longer upon them. And whereas it is not reaſonable to expect that any others ſhould be idle enough, as we muſt be, to collate three or four Tracts, to diſcern where the Advantage lies in theſe ſmall Altercations; I deſire only, if they be ſo diſpos'd, that they would collate the *Exceptions*, *Anſwer*, and *Defence* in this one Chapter, which is our Author's Maſter-Piece: And from this I am willing they ſhould take their Meaſures, and make a Judgment of his good or bad Succeſs in other Parts.

What Shifts he hath us'd to make his *fifteen-cubit Deluge* ſufficient to deſtroy all Mankind, and all Animals, we have noted before; and here it is (*p.* 181, 182.) that he reduces them to *Famine*. And after that he comes to a long Excurſion of ſeven or eight Pages, about the Imperfection of *Shipping* after the Flood, *Def.* p. 183, 185, *&c.* a good Argument for the Theoriſt, that they had not an open Sea, Iron-Tools, and Materials for Shipping before the Flood: For what ſhould make them ſo inexpert in Navigation for many Years and Ages after the Flood, if they had the Practice and Experience of it before the Flood: And what could hinder their having that Practice and Experience, if they had an open Sea, and all Iron and other Materials, for that Uſe and Purpoſe?

Laſtly, He comes to his Notion of the *great Deep*, or *Tehom-Rabbah*, *Def.* 191. which he had made before, in expreſs Words, to be the Holes and Caverns in the Rocks;

I ſay,

I ſay, in expreſs Words, ſuch as theſe, *Excep.* p. 312. *Now ſuppoſing that the Caverns in the Mountains were this great Deep*, ſpeaking of *Moſes*'s *great Deep*, according to this new Hypotheſis. He ſays farther, (*p.* 105.) *In caſe it be urg'd, that Caverns, eſpecially Caverns ſo high ſituate, cannot properly be called the great Deep.* Where you ſee his own Objection ſuppoſes that he made thoſe Caverns the *great Deep*. And in the ſame Page, ſpeaking of the Pſalmiſt's *great Deeps*, (in his own Senſe, of making them Holes in Rocks) and *Moſes*'s *great Deep*, he ſays, *the ſame Thing might be meant by both.* By all theſe Expreſſions one would think it plain, that by his *great Deep* he meant his *Caverns* in Rocks; yet now, upon Objections urged againſt it, he ſeems deſirous to fly off from that Notion, but does not yet tell us plainly what muſt be meant by *Moſes*'s *great Deep:* If he, upon ſecond Thoughts, would have the Sea to be underſtood by it, why does he not anſwer the Objections that are made by the Theoriſt againſt that Interpretation? *Engl. Theor.* p. 99, *&c.* Nay, why does he not anſwer what he himſelf had objected before (*Except.* p. 310.) againſt that Suppoſition? He ſeems to unſay now, what he ſaid before, and yet ſubſtitutes nothing in the Place of it, to be underſtood by *Moſes*'s *Tehom-Rabbah.*

Chap. XVI. is a few Words concerning theſe Expreſſions of *ſhutting the Windows of Heavens*, and the *Fountains of the Abyſs*, after the Deluge: And theſe were both ſhut alike, and both of them no leſs than the *Caverns* in the Mountains.

Chap. XVII. hath nothing of Argumentation or Philoſophy, but runs on in a popular declamatory Way, and (if I may uſe that forbidden Word) injudicious. All amounts to this, *whether* we may not go contrary to the Letter of Scripture, in natural Things, when that goes contrary to plain Reaſon. This we affirm, and this every one muſt affirm, that believes the *Motion of the Earth*, as our Virtuoſo pretends to do: Then he concludes all with an harmonious Cloſe, that he follows the great Example of a Reverend Prelate, *Def.* p. 215. and *militates under that Epiſcopal Banner.* I am willing to believe that he wrote at firſt, in hopes to curry Favour with certain Perſons, by his great Zeal for Orthodoxy; but he hath made ſuch an Hotch-potch of new Philoſophy and Divinity, that I believe it will ſcarce pleaſe the Party he would cajole; not ſo much as his Reverend Patron. I was ſo civil to him in the Anſwer, as to make him

him a Saint in compariſon of the former Animadverter; but, by the Stile and Spirit of this laſt Pamphlet, he hath forfeited with me all his Saintſhip, both abſolute and comparative.

Thus much for his Chapters; and as to his Reflections upon the *Review of the Theory*, they are ſo ſuperficial and inconſiderable, that I believe he never expected that they ſhould be regarded: I wonder however, that he ſhould decline an Examination of the ſecond Part of the *Theory*: It cannot be for want of good Will to confute it; he hath ſhewn that to the Height, whatſoever his Power was: Neither can it be for want of Difference or Diſagreement in Opinion, as to the Contents of this latter Part; for he hath reckon'd the *Millennium* amongſt the Errors of the antient *Fathers*, (*Def.* p. 136.) and the *Renovation of the World* he makes *Allegorical*, (p. 224, *&c.*) It muſt therefore be for want of ſome third Thing, which he beſt knows.

But before we conclude, Sir, we muſt remember that we promiſed to ſpeak apart to two Things, which are often objected to the Theoriſt by this Writer, and to little Purpoſe; namely, his flying to *extraordinary Providence*, and his flying from the *literal Senſe* of Scripture. As to extraordinary Providence, is the Theoriſt alone debarr'd from Recourſe to it, or would he have all Men debarr'd, as well as the Theoriſt? If ſo, why doth he uſe it ſo much himſelf? And if it be allow'd to others, there is no Reaſon it ſhould be deny'd the Theoriſt, unleſs he have diſown'd it, and ſo debarr'd himſelf that common Privilege: But the contrary is manifeſt, in a Multitude of Places, both of the firſt and ſecond Part of the *Theory*, Eng. Theor. *p.* 123, *&c.* For, beſides a Diſcourſe on Purpoſe upon that Subject, in the eighth *Chapter* of the firſt Book, in the laſt Chapter, and laſt Words of the ſame Book (*Latin*) he does openly avow, both Providence (Natural and Moral) and Miracles; in theſe Words, *Denique cum certiſſimum ſit à divina Providentia pendere res omnes, cujuſcunque ordinis, & ab eâdem vera miracula edita eſſe*, &c. And as to the ſecond Part of the *Theory*, the Miniſtry of Angels is there acknowledg'd frequently, both as to natural and moral Adminiſtrations. From all which Inſtances it is manifeſt, that the Theoriſt did not debar himſelf, by denying either *Miracles*, *angelical Miniſtry*, or *extraordinary Providence*: But, if the Exceptor be ſo injudicious (pardon me that bold Word) as to confound all extraordinary Providence with the *Acts of Omnipotency*, he muſt blame himſelf for that, not the Theoriſt.

The *Creation* and *Annihilation* of Waters is an Act of pure Omnipotency: This the Theoriſt did not admit of at the Deluge; and if this be his Fault, as it is frequently objected to him, (*Def.* p. 9, 66, 170, *&c.*) he perſeveres in it ſtill, and in the Reaſons he gave for his Opinion, which are no where confuted: *Engliſh Theory*, p. 22. But as for Acts of angelical Power, he does every where acknowledge them in the great Revolutions, even of the natural World: *Theor. Lat.* p. 53. *Engl.* p. 130, 131. If the Exceptor would make the Divine Omnipotency as cheap as the Miniſtry of Angels, and have Recourſe as freely and as frequently to that, as to this; if he would make all extraordinary Providence the ſame, and all Miracles, and ſet all at the Pitch of infinite Power, this may be an Effect of his Ignorance or Inadvertency, but is no way imputable to the Theoriſt.

In the next Place it may be obſerv'd, that the Theoriſt hath no where aſſerted, that *Moſes*'s *Coſmopœia* (which does not proceed according to ordinary Providence) is to be literally underſtood; and therefore what is urg'd againſt him from the Letter of that *Coſmopœia*, is improperly urg'd and without Ground. There are as good Reaſons, and better Authorities, that *Moſes*'s *ſix Days Creation* ſhould not be literally underſtood, than there are, why thoſe Texts of Scripture that ſpeak about the *Motion of the Sun*, ſhould not be literally underſtood: And as to the Theoriſt, he had often intimated his Senſe of that *Coſmopœia*, that it was expreſs'd *more humano*, *& ad captum populi*, as appears in ſeveral Paſſages in the *Latin* Theory: Speaking of the *Moſaical Coſmogonia*, he hath theſe Words, *Theor. lib.* 2. c. 8. *Conſtat hæc Coſmopœia duabus partibus, quarum prima, maſſas generales atque rerum inconditarum ſtatum exhibet; ſequiturque eadem principia, & eundem ordinem, quem Antiqui uſque retinuerunt. Atque in hoc nobiſcum conveniunt omnes fere interpretes Chriſtiani; nempe,* Tohu Bohu *Moſaicum idem eſſe ac Chaos Antiquorum. Tenebras Moſaicas, &c. hucuſque convenit Moſi cum antiquis Philoſophis, —— methodum autem illam Philoſophicam hic abrumpit, aliamque orditur, humanam, aut, ſi mavis, Theologicam; qua, motibus Chaos, ſecundum leges naturæ, & divini amoris actionem, plane neglectis, & ſucceſſivis ipſius mutationibus in varias regiones, & elementa: His inquam poſthabitis, popularem narrationem de ortu rerum hoc modo inſtituit: Res omnes viſibiles in ſex claſſes, &c.* This is a plain Indication how the Theoriſt underſtood that *Coſmopœia*: And accordingly in the *Engliſh Theory*, the Author ſays, Book II. Ch. IX. *I have not mention'd* Moſes's

Coſmopœia, *becauſe I thought it deliver'd by him as a Law-giver, not as a Philoſopher; which I intend to ſhew at large in another Treatiſe, not thinking that Diſcuſſion proper for the vulgar Tongue.* The Exceptor was alſo minded of this in the Anſwer, *p.* 66. Now, 'tis much that he, who hath ſearch'd all the Corners, both of the *Engliſh* and *Latin* Theory, to pick Quarrels, ſhould never obſerve ſuch obvious Paſſages as theſe, but ſtill make Objections from the Letter of the *Moſaical Coſmopœia*, which affect the Theoriſt no more, than thoſe Places of Scripture that ſpeak of the Motion of the Sun, or the Pillars of the Earth.

In the laſt Place, the Theoriſt diſtinguiſh'd two Methods for explaining the natural World, that of an *ordinary*, and that of an *extraordinary Providence:* And thoſe that take the ſecond Way, he ſaid, might diſpatch their Taſk as ſoon as they pleaſed, if they engaged Omnipotency in the Work. But the other Method would require Time, it muſt proceed by diſtinct Steps, and leiſurely Motions, ſuch as Nature can admit; and, in that Reſpect, it might not ſuit with the buſy Lives, or impatient Studies of moſt Men, whom he left notwithſtanding to their Liberty, to take what Method they pleaſed, provided they were not troubleſome in forcing their haſty Thoughts upon all others. Thus the Theoriſt hath expreſſed himſelf at the End of the firſt Book, Ch. 12. *Interea cum non omnes à natura ita compoſiti ſimus, ut Philoſophiæ ſtudiis delectemur: Neque etiam liceat multis, propter occupationes vitæ, iiſdem vacare, quibus per ingenium licuiſſet; iis jure permittendum eſt, compendiario ſapere, & relictis viis naturæ & cauſarum ſecundarum, quæ ſæpe longiuſculæ ſunt, per cauſas ſuperiores philoſophari; idque potiſſimum, cum ex piis affectibus hoc quandoque fieri poſſit; quibus, vel male fundatis, aliquid dandum eſſe exiſtimo, modo non ſint turbulenti.* Thus the Theoriſt, you ſee, ſets two Ways before them; and 'tis indifferent to him whether they take, if they will go on their Way peaceably. And he does now, moreover, particularly declare, That he hath no Ambition, either to make the *Exceptor*, or any other of the ſame Diſpoſitions of Will, and the ſame Elevation of Underſtanding, Proſelytes to his Theory.

Thus much for *Providence:* As to the *literal Senſe* of Scripture, I find, if what was noted before in the *Anſwer*, p. 82, 83, *&c.* had been duly conſidered, there would be little need of Additions upon that Subject. The Matter was ſtated freely and diſtinctly, and the Remarks or Reflections which the Exceptor hath made in his *Defence* upon this Doctrine,

are both ſhallow and partial. I ſay *partial*, in perverting the Senſe, and ſeparating ſuch Things as manifeſtly depend upon one another. Thus the Exceptor falls upon that Expreſſion in the *Anſwer*, *Def.* p. 202. *Let us remember that this contradicting Scripture, here pretended, is only in natural Things*, where he ſhould have added the other Part of the Sentence, *and alſo obſerve how far the Exceptor himſelf, in ſuch Things, hath contradicted Scripture.* Here he makes an odious Declamation, as if the Anſwerer had confeſſed that he *contradicted Scripture in natural Things*; whereas the Words are contradicting Scripture, *here pretended*; and 'tis plain by all the Diſcourſe, that 'tis the literal Senſe of Scripture that is here ſpoken of, which the Exceptor is alſo ſaid to contradict. Such an unmanly Captiouſneſs ſhews the Temper and Meaſure of that Spirit, which, rather than ſay nothing, will miſrepreſent the plain Senſe of an Author. In like manner, when he comes to thoſe Words in the Anſwer, The Caſe therefore is this, whether *to go contrary to the Letter of Scripture in Things that relate to the natural World, be deſtroying the Foundation of Religion, affronting Scripture, and blaſpheming the Holy Ghoſt. Def.* p. 206. He ſays, This is not to ſtate the Caſe truly, for it is not, ſays he, *going contrary to the Letter of Scripture that draws ſuch evil Conſequences after it, but going contrary to the Letter of Scripture, where it is underſtood:* And *this the Theoriſt does*, he ſays, and the *Exceptor does not.* But who ſays ſo beſides himſelf? This is fairly to beg the Queſtion; and can he ſuppoſe the Theoriſt ſo eaſy as to grant this without Proof? It muſt be the Subject Matter that determines, what is, and what is not, to be literally underſtood. However, he goes on, begging ſtill the Queſtion in his own behalf, and ſays, Thoſe Texts of Scripture, that ſpeak of the Motion and Courſe of the Sun, are not to be underſtood literally. But why not? Becauſe the literal Senſe is not to his Mind? Of four Texts of Scripture which the Theoriſt alledged againſt him, for the Motion of the Sun, he anſwers but one, and that very ſuperficially, to ſay no worſe. 'Tis *Pſalm* xix. where the Sun at his riſing is ſaid to be as a *Bridegroom coming out of his Chamber, and to rejoice as a ſtrong Man to run his Race: And his going forth is from the End of the Heaven, and his Circuit to the End of it*, p. 207. which he anſwers with this vain Flouriſh: *Then the Sun muſt be a Man, and muſt be upon his Marriage, and muſt be dreſſed in fine Clothes, as a Bridegroom is: Then he muſt come out of a Chamber, and muſt give*

no more Light, and caſt no more Heat, than a Bridegroom does, &c. If a Man ſhould ridicule at this rate, the Diſcourſe of our Saviour concerning *Lazarus* in *Abraham*'s Boſom, and *Dives* in Hell, with a great Gulph betwixt them, yet talking audibly to one another; *Luke* xvi. and that *Lazarus* ſhould be ſent ſo far, as from Heaven to Hell, only to *dip the Tip of his Finger in Water*, and cool *Dives*'s Tongue. He that ſhould go about thus to expoſe our Saviour's Parable, would have a thankleſs Office, and effect nothing: For the Subſtance of it would ſtand good ſtill; namely, that Mens Souls live after Death, and that good Souls are in a State of Eaſe and Comfort, and bad Souls in a State of Miſery. In like manner, his ridiculing ſome Circumſtances in the Compariſon made by the Pſalmiſt, does not at all deſtroy the Subſtance of that Diſcourſe; namely, that the Sun moves in the Firmament, with great Swiftneſs and Luſtre, and hath the Circuit of its Motion round the Earth. This is the Subſtance of what the Pſalmiſt declares, and the reſt is but a Similitude, which need not be literally juſt in all Particulars.

After this, he would fain perſuade the Theoriſt, that he hath excuſed the Exceptor for his receding from the literal Senſe, as to the Motion of the Earth; *Def.* p. 208. Becauſe he hath granted, that in certain Caſes, we may and muſt recede from the literal Senſe. But where, pray, hath he granted, that the Motion of the Earth was one of thoſe Caſes? Yet ſuppoſe it be ſo, may not the Theoriſt then enjoy this Privilege of receding from the literal Senſe upon occaſion, as well as the Exceptor? If he will give, as well as take this Liberty, let us mutually enjoy it; but he can have no Pretence to deny it to others, and take it himſelf. It uſes to be a Rule in Writing, that a Man muſt not *ſtultum fingere Lectorem*. You muſt ſuppoſe your Reader to have common Senſe. But he that accuſes another of *Blaſphemy* for receding from the literal Senſe of Scripture in natural Things, and does himſelf at the ſame Time, recede from the literal Senſe of Scripture, in natural Things; one would think, *quoad hoc*, either had not, or would not exerciſe common Senſe, in a literal Way.

Laſtly, he comes to the common known Rule, aſſign'd to direct us, when every one ought to follow, or leave the literal Senſe; which is, p. 215. *not to leave the literal Senſe, when the Subject Matter will bear it, without Abſurdity or Incongruity.* This he repeats in the next Page thus. The Rule is, *when no kind of Abſurdities or Incongruities accrue to*

any

any Texts, from the literal Senſe. If this be *his* Rule, to what Texts does there accrue any Abſurdity or Incongruity, by ſuppoſing the Sun to move? For Scripture always ſpeaks upon that Suppoſition, and not one Word for the Motion of the Earth. Thus he ſtates the Rule; but the *Anſwerer* ſuppoſed, that the Abſurdity or Incongruity might ariſe from the *Subject Matter*. And accordingly he ſtill maintains, that there are as juſt Reaſons, (from the Subject Matter) and better Authorities, for receding from the literal Senſe in the Narrative of the ſix Days Creation, than in thoſe Texts of Scripture, that ſpeak of the Motions and Courſe of the Sun: And to affirm the *Earth to be moved*, is as much *Blaſphemy*, and more contrary to Scripture, than to affirm it to have been *diſſolved*, as the Theoriſt hath done.

Sir, I beg your Excuſe for this long Letter, and leave it to you to judge whether the Occaſion was juſt or no. I know ſuch Jarrings as theſe muſt needs make bad Muſick to your Ears: 'Tis like hearing two Inſtruments play, that are not in Tune, in Concert with one another: But you know Self-Defence, and to repel an Aſſailant, is always allow'd; and he that begins the Quarrel, muſt anſwer for the Conſequences. However, Sir, to make amends for this Trouble, I am ready to receive your Commands upon more acceptable Subjects.

Your muſt humble Servant, &c.

F I N I S.



REFLECTIONS

UPON THE

THEORY

OF THE

EARTH,

OCCASION'D BY

A *late* Examination *of it.*

In a LETTER *to a Friend.*



LONDON:

Printed in the YEAR 1759.

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THE following Tract hath been much enquired after by ſome curious Perſons, but was ſo ſcarce, that a Copy could not be procured at the Time of the Printing the former Edition of the Theory. Since that, an intimate Friend of Dr. Burnet's *hath favoured me with a Copy; ſo that the Reader may be aſſured, it is genuine, and was wrote by Dr.* Burnet; *and it is apprehended, it may very well deſerve a Place in his Works.*

REFLECTIONS, &c.

SIR,



Receiv'd the Honour of your Letter, with the Book you was pleas'd to ſend me, containing an Examination of *the Theory of the Earth:* And, according as you deſire, I ſhall give you my Thoughts of it, in as narrow a Compaſs as I can. The Author of the *Theory*, you know, hath ſet down in three Propoſitions, the Foundation of the whole Work; and ſo long as thoſe Propoſitions ſtand firm, the Subſtance of the *Theory* is ſafe, whatſoever becomes of particular Modes of Explication in ſome Parts; which are as Problems, and may be explained ſeveral Ways, without prejudice to the Principles upon which the *Theory* ſtands.

The Theoriſt takes but one ſingle Poſtulatum, *viz.* That the *Earth roſe from a Chaos:* This is not call'd into Queſtion; and this being granted, he lays down three Propoſitions conſecutively. Firſt, *That the primitive or ante-diluvian Earth was of a different Form and Conſtruction from the preſent Earth.* Secondly, *That the Face of that Earth, as it roſe from a Chaos, was ſmooth, regular and uniform; without Mountains or Rocks, and without an open Sea.* Thirdly, *That the Diſruption of the Abyſs, or Diſſolution of that primeval Earth, and its Fall into the Abyſs, was the Cauſe of the univerſal Deluge, and of the Deſtruction of the old World:* As alſo of the irregular Form of the preſent Earth.

Theſe

These are the three Fundamental Propositions laid down in the fourth, fifth and sixth Chapters of the *Theory*. And for a farther Proof and Confirmation of them, especially of the last, another Proposition is added (*Chap.* VII.) in these Words, *The present Form and Structure of the Earth, both as to the Surface, and as to the interior Parts of it, so far as they are accessible and known to us, do exactly answer to the foregoing Theory, concerning the Form and Dissolution of the first Earth, and is not so justly explained by any other Hypothesis yet known.* This is offer'd as a Proof *à Posteriori*, as they call it, or from the Effects; to shew the Consent and Agreement of the Parts and Construction of the present Earth, to that Supposition of its being a sort of Ruin, or the Effect and Remains of a Disruption or Dissolution. And to make this good, the Theorist draws a short Scheme of the general Form of the present Earth, and its Irregularity: Then shews more particularly the Marks or Signatures of Ruin or Disruption in several Parts of it; as in Mountains and Rocks, in the great Channel of the Sea, and in subterraneous Cavities, and other broken and disfigur'd Parts of the Earth.

These Conclusions, with their Arguments, are the Sum and principal Contents of the first Book; but I must also mind you of a Corollary in the second Book, drawn from these primary Propositions, which concerns the Situation of the primitive Earth: For the Theorist supposes, that the Posture of that Earth, or of its Axis, was not oblique to the Axis of the Sun, or of the Ecliptick, as it is now, but lay parallel with the Axis of the Sun, and perpendicular to the Plane of the Ecliptick; by reason of which Position, there was a perpetual Spring, or perpetual Equinox, in that primitive Earth. This, tho' a Consequence only from the first Propositions, I thought fit to mind you of, as being one of the peculiar and distinguishing Characters of this *Theory*.

This being the State of the *Theory*, or of those Parts of it that support the rest, and wherein its Strength consists, he that will attack it to purpose, must throw down, in the first Place, these leading Propositions. If the Examiner had taken this Method, and confuted the Proofs that are brought in Confirmation of each of them, he needed have done no more; for the Foundation being destroyed, the Superstructure would fall of its own accord. But if, instead of this, you only pick out a loose Stone here or there, or strike off a Pinacle, this will not weaken the Foundation, nor have any considerable Effect upon the whole Building. Let us therefore consider, in the first Place, what this Examiner hath said against these fundamental

mental Propoſitions, and accordingly you will better judge of the reſt of his Work.

His firſt Chapter is to ſhew, that the Deluge might be made by a Miracle: But whoever denied that? No doubt God by his Omnipotency may do whatſoever he pleaſes, to the utmoſt Extent of Poſſibilities. But he does not tell us wherein this Miracle conſiſted? Doth he ſuppoſe that the Deluge could be made without any Increaſe of Waters upon the Earth? If there was an Increaſe of Waters, either they were created a-new, or brought thither from ſome other Part of the Univerſe: So far is plain; and if he ſuppoſes a new Creation of Waters for this Purpoſe, and an Annihilation of them again at the End of the Flood, it had been fair to have anſwered the Arguments that are given againſt that Hypotheſis, in the third Chapter of the *Engliſh Theory*. And ſeeing there is no mention made of any ſuch Thing in the ſacred Hiſtory, if he aſſerts it, he muſt bring ſome Proof of his Aſſertion; for we are not upon ſuch Terms, as to truſt upon bare Word. On the other Hand, if he proceed upon ſuch Waters as were already in being, and for his Purpoſe either bring down ſuperceleſtial Water, or bring up ſubterraneous, he muſt tell us what thoſe Waters are, and muſt anſwer ſuch Objections as are brought againſt either Sort in the ſecond and third Chapters of the *Theory*; we muſt have ſome fix'd Point, ſome Mark to aim at, if the Caſe be argued. Upon the whole, I think this his firſt Chapter might have been ſpar'd, as either affirming nothing particularly, or giving no Proof of what is affirm'd.

In his next Chapter about the *Chaos*, I was in hopes to have found ſomething more conſiderable, but (beſides his long *excerpta* out of the *Theory*, both here and elſewhere, which make a good Part of his Book) I find nothing but two ſmall Objections againſt the Formation of the firſt Earth, as it is deſcrib'd by the Theoriſt. This Examiner ſays, *p.* 37, 38. That the little earthy Particles of the Chaos would not ſwim upon the Surface of Oil, or any ſuch unctuous Liquor; for how little ſoever, yet being earthy, and Earth being heavier than Oil, they muſt deſcend through it. But he grants that Duſt will ſwim upon Oil; and I willingly allow, if theſe deſcending Parts were *huge Lumps of ſolid Matter*, ſuch as we ſhall meet with in his next Chapter, they would eaſily break through both the Oil and the Water under it; but that little tenuious Particles or ſmall Duſt ſhould ſwim upon Oil, I think is no Wonder: And he is ſo kind as to note an Inſtance of this himſelf, and to ſubjoin his Reaſons for it. We ſee Duſt, ſaith he, *p.* 38, 39. though ſpecifically heavier than Oil, yet

not

not to ſink when caſt upon it. And the Reaſon is, becauſe all terreſtrial Bodies, tho' fluid in their Kind, yet in ſome degree reſiſt Separation; and conſequently, I add, viſcous Liquors which have ſome ſort of Entanglement amongſt themſelves, reſiſt Separation more than others. Then he remarks farther, that according as Bodies are leſs, they have more Surface in Proportion to their Bulk, and conſequently, that *ſmall Bodies, whoſe Weight or Force to ſeparate the Parts of the Fluid is but very little, may have a Surface ſo large, that they cannot overcome the Reſiſtance of the Fluid: That is, they cannot make Way for their Deſcent through the Fluid, and therefore muſt ſwim upon the Surface of it.* Be it ſo, then the Particles here mentioned by the Theoriſt, being little, and of large Surfaces in Proportion to their Bulk, would ſwim upon the Surface of the Fluid, or mix with it, which is all the Theoriſt affirms or ſuppoſes: And as this tender Film grew into a Cruſt, and that into a ſolid Arch, the Parts of it would mutually ſupport one another; the Concave Superficies of the Orb overſpreading and leaning upon the Waters: And this alſo ſhews that his Inſtance of a ſolid Globe ſinking in a Fluid, is little to the Purpoſe in this Caſe.

But he hath a ſecond Objection behind, *p.* 40. or another Conſideration to prove that thoſe little Particles would pierce and paſs through this oily Liquid. This Conſideration is, the great Height of the Place from which they deſcended; whereby, he thinks, they would acquire ſuch a Celerity and Force in their Deſcent, that they muſt needs break through this Orb of oily Liquors when they came at it. But this is to ſuppoſe, that they deſcended without Interruption, or without having their Courſe ſtopp'd, and their Force broken in ſeveral Parts of their Journey. This is an arbitrary and groundleſs Suppoſition: For theſe floating Particles did not fall like a Stone, or a ponderous Body, in one continued Line, but rather like Fleaks of Snow, hovering and playing in the Air, their Courſe being often interrupted and diverted, and their Force broken again and again, before they came to the End of their Journey; ſo that this Suggeſtion can be of no Force or Effect in the preſent Caſe. However, if that will gratify him, we can allow that Thouſands and Millions of theſe little Particles might ſlip or creep through this clammy Liquor, yet there would enough of them be entangled there to make it, firſt, a groſs Liquid, then a ſort of Concretion, ſo as to ſtop the ſucceeding Particles from paſſing through it.

I have done with all that is argumentative in this Chapter: But this Writer is pleaſed to go ſometimes out of his way of Phi-

Philoſophiſing, to make Reflections of another kind. Accordingly, here and elſewhere he makes Inſinuations and Suggeſtions, as if the Theoriſt did not own the Hand of Providence, or of a particular and extraordinary Providence in the Formation of the Earth; or as if all Things in the great Revolutions of the natural World were carried on ſolely by material and mechanical Cauſes. This Suggeſtion ought to be taken Notice of, as being contrary to the Senſe of the Theoriſt, as it is expreſs'd in ſeveral Places. In ſpeaking of the Motions of the Chaos, the Theoriſt makes the *ſteady Hand of Providence which keeps all Things in Weight and Meaſure, to be the inviſible Guide of all its Motions*, p. 41. And in concluding his Diſcourſe about the Formation of the Earth (*Chap.* V. *p.* 80.) the Theoriſt ſays, *This Structure is ſo marvellous, that it ought rather to be conſider'd, as a particular Effect of the Divine Art, than as the Work of Nature*; with many other Remarks there to the ſame Purpoſe. Then as to the Diſſolution of the Earth, and the Conduct of the Deluge, 'tis made miraculous alſo by the Theoriſt *: And upon that Occaſion an Account is given of Providence, both ordinary and extraordinary, in reference to the Government of Nature; and that not only as to the Formation and Diſſolution of the Earth, but alſo as to its Conflagration and Renovation: For the Theoriſt always puts thoſe great Revolutions under the particular Conduct and Moderation of Providence. Laſtly, As to the whole Univerſe, he is far from making that the Product either of *Chance* or *Neceſſity*, or of any purely material or mechanical Cauſes; as you may ſee at large in the two laſt Chapters of the *Theory*, *Book* II. So that what this Author hath ſaid (rudely enough, according to his Way) of Mr. *Wotton*, *Introd. p.* 15. that *he either underſtands no Geometry, or elſe that he never read* D. C *his Principles*, may with a little Change be apply'd to himſelf in this Caſe, that either he never read over, or does not remember, or, which is ſtill worſe, does wilfully miſrepreſent what the Theoriſt hath wrote upon this Subject. The Sum of all is this, *Deus non deficit in neceſſariis, nec redundat in ſuperfluis*: God is the God of Nature; and the Laws of Nature are his Laws: Theſe we are to follow ſo far as they will go, and where they fall ſhort, we muſt riſe to higher Principles; but we ought not to introduce a needleſs Exerciſe of the divine Power, for a Cover to our Ignorance.

To

* *Eng. Theor. Chap.* VIII. *p.* 130, *&c.*

To conclude this Chapter, I will leave one Advertiſement with the Examiner concerning the Chaos. When he ſpeaks of the World's riſing from the *Moſaick* Chaos, if by *World* he underſtand the whole Univerſe, as he ſeems to do; not this inferior World only, but the fix'd Stars alſo, and all the Heavens: If that, I ſay, be his Meaning and Opinion, he will meet with other Opponents beſides the Theoriſt, that will conteſt that Point with him.

We come now to the third Chapter, concerning the *Mountains* of the Earth, which is a Subject indeed that deſerves Conſideration, ſeeing it reaches to the three fundamental Propoſitions before mentioned, and the Form of the ante-diluvian Earth; which Form the Examiner would have to be the ſame with that of the preſent Earth, to have had Mountains and Rocks, an open Channel of the Sea, with all the Cavities and Irregularities within or without the Surface of it, as at preſent. If he can prove this, he needs go no farther; he may ſpare his Pains for the reſt: I'll undertake that the Theoriſt ſhall make no farther Defence of his Theory, if the Examiner can make good Proof of this one Concluſion. But, on the other Hand, the Examiner ought to be ſo ingenuous as to acknowledge that all that he hath ſaid beſides, 'till this be prov'd, can be of little or no Effect, as to the Subſtance of the Theory. Let us then conſider how he raiſes Mountains and Rocks, and gives us an Account of all the other Inequalities that we find in the preſent Form of the Earth, by an immediate Formation or Deduction from the Chaos.

To ſhew this, he ſuppoſes, *p.* 49, 51. that the Chaos had Mountains and Rocks ſwimming in it, or, according to his Expreſſion, *huge Lumps of ſolid Matter*. Theſe are Things, I confeſs, which I never heard of before in a Chaos; which hath been always deſcrib'd and ſuppos'd a Maſs of fluid Matter all over. But this Author confidently ſays, p. 48. *We muſt conclude THEREFORE, that the Chaos was not ſo fluid a Maſs, &c.* This *therefore* refers us to an antecedent Reaſon, which is this; he ſays, *ibid.* to make the Chaos an entirely fluid Maſs is hard to be granted, *ſince the greateſt Parts of Bodies we have in the Earth, at leaſt ſo far as we can diſcern, are hard and ſolid, and there is not ſuch a Quantity of Water in the Earth, as would be requiſite to ſoften and liquify them all; beſides a great Part of them, as Stones and Metals, are uncapable of being liquified by Water.* Very good, what is this to the *Theory?* Does the Theoriſt any where affirm, or ſuppoſe, that there were Stones or Metals in the Chaos; or that they were liquified by Water? This muſt refer to ſome Hypo-

Hypotheſis of his own, or to ſome other Author's Hypotheſis that ran in his Mind: The Theoriſt owns no ſuch Doctrine or Suppoſition.

However, let's conſider how this new Idea of a Chaos is conſiſtent with the Laws of Nature: What made theſe *huge Lumps of ſolid Matter*, whether Stone or Metal, to ſwim in the fluid Maſs? This is againſt all Rules of Gravity, and of Staticks, as he ſeems to acknowledge, and urged it when he thought it to his Purpoſe. In the precedent Chapter (*p.* 42.) when he ſpeaks of Stones and Minerals, he ſays, *'Tis certain that theſe great heavy Bodies muſt have ſunk to the Bottom, if they were left to themſelves:* And he that will not allow Duſt or little earthy Particles, to float upon an oily Liquor, I wonder how he will make, not little Particles, but theſe huge ſolid Lumps of Stone, Metals, or Minerals, to float in the Chaos.

He ſeems to own and be ſenſible of this Inconvenience, (*p.* 50.) and thereupon finds an Expedient or Evaſion which a leſſer Wit would not have thought on. He ſuppoſes, *p.* 51. that theſe *huge* firm ſolid Lumps were hollow, like empty Bottles, and that would keep them from ſinking. But who told him they were hollow? Is not this precarious? Or, if one would uſe ſuch Terms as he does, is not this *chymerical and ridiculous?* What made thoſe ſolid firm Lumps hollow? When, or where, or how were their inward Parts ſcrap'd out of them? Nor would this Hollowneſs, however they came by it, make them ſwim, unleſs there was a mere Vacuum in each of them. If they were filled with the liquid Matter of the Chaos, they would indeed be lighter than if wholly ſolid; but they would ſtill be heavier than any equal Bulk of the fluid Chaos, and conſequently would ſink in it; the Preponderancy that would ariſe from the Shell or ſolid Part ſtill remaining.

Now let's conſider how ſuch Mountains, or long Ridges of Mountains as we have upon the Earth, were formed and ſettled by theſe floating Lumps. He ſays, *p.* 50, 51. *Part of theſe Lumps or Maſſes ſtanding out, or being higher than the Fluid, would compoſe a Mountain,* as there are *Mountains of Ice that float upon the Northern Seas.* But are not Mountains of Rock and Stone, ſuch as ours commonly are, heavier than Mountains of Ice, that is ſpecifically lighter than Water? This might have been conſider'd by the Examiner in drawing the Parallel: And ſtill I'm at a Loſs what *Fluid* it is he means, when he ſays, Theſe Lumps or Maſſes *ſtanding out, or being higher than the Fluid.* Does he mean by this Fluid the

the whole Chaos? Did theſe Mountains ſtand at the Top of the Chaos, partly within, and partly above it? Then what drew them down below, if they ſtood equally pois'd there in their Fluid, and as high as the Moon, if the Chaos reach'd ſo high. This, one would think, could not be his Meaning, 'tis ſo extravagant; and yet there was no other Fluid than the general Chaos, 'till that was divided and diſtinguiſh'd into ſeveral Maſſes. Then, indeed, there was an Abyſs, or Region of Waters that covered the interior Earth, and was ſeparate from the Air above. Let us then ſuppoſe this Abyſs to be the Waters or Fluid this Author means, upon which his Mountains ſtood; then the reſt of the Earth, as it came to be form'd, muſt be continu'd and join'd with theſe Mountains, and in like Manner laid over the Waters; ſo as in this Method, you ſee, we ſhould have an Orb of Earth built over the Abyſs. This is a very favourable Stroke for the Theoriſt, and grants him in Effect his principal Concluſion, *viz.* That the *firſt ante-diluvian Earth was built over the Abyſs:* This being admitted, there could be no univerſal Deluge without a Diſruption of that Earth, and an Eruption of the Abyſs, which is a main Point gain'd. And 'tis plain we make no falſe Logick in collecting this from his Principles and Conceſſions: For, as we ſaid before, if theſe Mountains were founded upon the Abyſs, they muſt have a Continuity and Conjunction with the reſt of the Surface of the Earth, if they were ſuch as our Mountains are now, and ſo all the habitable Earth muſt be ſpread upon the Abyſs.

But ſtill he hath another Difficulty to encounter, how the great Chanel of the Sea was made upon this Suppoſition: Why was not that Part of the Globe fill'd up by the Deſcent of the earthy Particles of the Chaos as well as the reſt? The Chanel of the Ocean is commonly ſuppos'd to take up Half of the Globe, how came this gaping Gulph to remain unfill'd, ſeeing it was encompaſs'd with the Chaos as well as any other Parts? Was the Motion of the Particles ſuſpended from deſcending upon that Part of the Globe; or were they fill'd up at firſt, and afterwards thrown out again to make room for the Sea? This may deſerve his Conſideration, as well as the Mountains: And how dextrous ſoever this Author may be in other Things I know not, but, in my Mind, he hath no good Hand in making Mountains; and I'm afraid he would have no better Succeſs in forming the Chanel of the Sea, which he is wiſely pleaſed to take no Notice of.

And indeed the Examiner ſeems to be ſenſible himſelf that he hath no good Luck in aſſigning the *efficient Cauſes* of Moun-

Mountains from the Chaos, and therefore he is willing to bear off from that Point, and to lay the whole Streſs upon their *final Cauſes*, without any Regard to their Origin, or how they came firſt into Being. His Words are theſe, *p.* 52. *But ſuppoſing the efficient Cauſes of Mountains unknown, or impoſſible to be aſſign'd, yet ſtill there remain the final Cauſes to be enquir'd into, which will do as well for our Purpoſe*, with what follows there concerning thoſe Authors that exclude final Cauſes. If there be ſuch Authors, let them anſwer for themſelves, the Theoriſt is not concern'd. Grant the firſt Point, that Mountains could not ariſe from any known efficient Cauſes in the firſt Concretion of the Chaos, or in the firſt habitable Earth that roſe from it, the Theoriſt readily allows (as appears fully in the two laſt Chapters of the ſecond Book of the *Eng. Theor.*) the Uſe of final Cauſes in the Contemplation of Nature, as being great Arguments of the Wiſdom and Goodneſs of God. But this ought not to exclude the efficient Cauſes in a *Theory*, otherwiſe it would be no *Theory*, but a Work of another Nature. Though a Man knew the final Cauſe of a Watch or Clock, namely, to tell him the Hour of the Day, yet, if he did not know the Conſtruction of its Parts, what was the Spring of Motion, what the Order of the Wheels, and how they mov'd the Hand of the Dial, he could not be ſaid to underſtand that little Machine; or at leaſt not to underſtand it ſo well as he that knew the Conſtruction and Dependance of all its Parts, in virtue whereof that Effect was brought to paſs. In many Caſes we do not underſtand the final Cauſes, and in many we do not underſtand the efficient; but, notwithſtanding, we muſt endeavour, ſo far as we are able, to join and underſtand them both; the End and the Means to it: For by the one, as well as the other, the divine Power and Wiſdom are illuſtrated; and ſeeing every Effect hath its efficient Cauſe, if we cannot reach it, we muſt acknowledge our Speculations to be ſo far imperfect.

After this Excurſion about final Cauſes, he concludes, *p.* 54. *That it is impoſſible to ſubſiſt or live without Rocks or Mountains*; conſequently no Earth is habitable without Rocks and Mountains. But how can he tell this? Hath he been all over the Univerſe to make his Obſervations? Or hath he had a Revelation to tell him that there is no one habitable Planet throughout all the Works of God, but what is of the ſame Form with our Earth as to Rocks and Mountains. Who hath ever obſerv'd Mountains and Rocks in *Jupiter*, or in the Remains of *Saturn*? I ſhould think ſuch a general Aſſertion

as he makes, a bold and unwarrantable Limitation of the divine Omniſcience and Omnipotency. Who dares conclude that the infinite Wiſdom and Power of God is confin'd to one ſingle Mode or Fabrick of an habitable World? We know there are many Planets about our Sun beſides this Earth, and of different Poſitions and Conſtructions: Neither do we know but there may be as many about other Suns, or fix'd Stars: Muſt we ſuppoſe that they are all caſt in the ſame Mould? that they are all formed after the Model of our Earth, with Mountains and Rocks, and Gulphs and Caverns?

Urbem, quam dicunt Romam, Melibœe, putavi
Stultus ego, huic noſtræ ſimilem.

This was the Judgment of the Shepherd, who could imagine nothing different, or nothing better than his own Town or Village; thoſe may imitate him that pleaſe. 'Tis true, *Suum cuique pulchrum*, is an uſual Saying, but we think that to proceed from Fondneſs rather, and Self-Conceit, than from a true and impartial Judgment of Things. In contemplating the Works of God, we ought to have Reſpect to his Almighty and Infinite Wiſdom, τὴν πολυπαίκιλον σοφίαν, *multiformem ſapientiam Dei*, rather than to the Meaſures of our own Experience and Underſtanding. We may remember how an * Heathen hath upbraided and derided that Narrowneſs of Spirit, *Quæ tantæ ſunt animi anguſtiæ, ut ſi Servphi natus eſſes, nec unquam egreſſus ex Inſulâ, in qua Lepuſculos Vulpeculaſque ſæpe vidiſſes, non crederes Leones & Pantheras eſſe, cùm tibi quales eſſent diceretur: Si vero de Elephanto quis diceret, etiam rideri te putares.* We may as well ſay, that there can be no Animals of another Form from thoſe we have upon this Earth, as that there can be no Worlds, or habitable Earths of another Form and Structure from the preſent Earth. *An quicquam tam puerile dici poteſt*, ſays the ſame Author, *quàm ſi ea genera belluarum quæ in Rubro mari, Indiâve gignantur, nulla eſſe dicamus? Atqui ne curioſiſſimi quidem homines exquirendo audire tam multa poſſunt, quam ſunt multa quæ Terræ, Mari, Paludibus, Fluminibus exiſtunt; quæ negemus eſſe quia nunquam vidimus?* I mention ſuch Inſtances to ſhew, that 'tis Raſhneſs or Folly, to confine the Varieties of Providence and Nature, to the narrow Compaſs of what we have ſeen, or of what falls under our Imagination. This is a more *ſtrange and*

* *Cic. de Nat. Deor. l.* 1.

aſſuming Boldneſs, as he terms it, *p.* 54. than what he aſcribes to the Theoriſt for ſaying, We can obſerve no Order in the Situation of Mountains, nor Regularity in their Form and Shape. If the Examiner knows any, why does he not tell us what it is, and wherein it conſiſts? Is it neceſſary that Mountains ſhould be exact Pyramids or Cones, or any of the regular Bodies? or rang'd upon the Earth in Rank and File, or in a quincuncial Order, or like pretty Garden-Knots? If they had been deſign'd for Beauty, this might have done well; but Providence ſeems on purpoſe to have left theſe Irregularities in their Figure and Site, as Marks and Signatures to us, that they are the Effects of a Ruin.

But to ſhew farther and more particularly the Neceſſity of Mountains, the Examiner ſays, *p.* 55. and 61. Without them 'tis impoſſible there ſhould be Rivers, or without Rivers an habitable World. Neither of theſe Propoſitions ſeems to me to be ſure; they run ſtill upon Impoſſibilities, which is a nice Topick, and lies much out of our Reach. I think Vapours may be condens'd other Ways than by Mountains, and an Earth might be ſo fram'd, as to give a Courſe to Rivers, tho' there were no particular Mountains, if the general Figure of it was higher in one Part than another. Then as to the abſolute Neceſſity of Rivers, to make an Earth habitable, that is queſtionable too. We are told by good Authors, of ſome Countries or Iſlands that have no Rivers or Springs, and yet are habitable and fruitful, being water'd by Dews. This may give us an Advertiſement, from a Part to the Whole, that an Earth may be made habitable without Rivers. If at firſt Vapours aſcended, and fell down in Dews, ſo as to *water the whole Face of the Earth*, *Gen.* ii. 6. God might, if he had pleaſed, have continued the ſame Courſe of Nature. And it is the Opinion of many Interpreters, and ſeems to have been an antient Tradition, that there was no Rain 'till the Deluge. If there was no Rainbow in the firſt Earth, (which I think the Theoriſt hath undeniably prov'd, *Theor. Book* II. *c.* 5.) it will be hard to prove that there were then any watery Clouds in the habitable Parts of the Earth. And our beſt * Obſervators will allow no Clouds or Rains in the Moon, (and ſome of them no Rivers,) yet will not ſuppoſe the Moon uninhabitable. To conclude, 'tis a great Vanity, to ſay no worſe, for ſhort-ſighted Creatures, and of narrow Underſtandings, to preſcribe to Providence what is neceſſary

* *Galil. Syſt. Coſ. p.* 133. *Hugen. Coſmoth. l.* 2. *p.* 115.

and indiſpenſable to the Frame and Order of an habitable World.

We proceed to his fourth Chapter; which is to ſhew the Inconveniencies that would fall upon the Inhabitants of the Earth, in caſe it had ſuch a Poſture as the Theoriſt hath aſſign'd to the ante-diluvian Earth: Namely, that its Axis was parallel to the Axis of the Ecliptick, or perpendicular to its Plane, and not oblique as it ſtands now. But will this Author vouch, that there are no habitable Planets in the Univerſe, or even about our Sun, that have this Poſture which he blames ſo much? *Jupiter* is known to have a perpetual Equinox, and his Axis parallel to the Axis of the Ecliptick; and *Mars* hath little or no Obliquity that is obſervable. And muſt this be a Reflection upon Providence? Or muſt we ſuppoſe, that theſe Planets have no Inhabitants, or that their Habitations are very bad and incommodious? *Jupiter* is the nobleſt Planet we have in our Heaven, whether you conſider its Magnitude, or the Number of its Attendants. If then a Planet of that Order and Dignity, have ſuch a Poſition and Aſpect to the Sun, why might not our Earth have had the ſame, proper to that State, and agreeable to the Divine Wiſdom? Yet he is ſo bold as to ſay, or ſuppoſe, *p.* 66. That *this cannot well agree with the infinite Wiſdom of its Maker*; as if he was able to make a Meaſure or Standard for all the Works of God. 'Tis a crude and injudicious Thing, from a few Particulars, the reſt unknown, to make an univerſal Concluſion, which forward Wits are apt to do. Πρὸς ὀλίγα ἐπιβλεψάμενος. — *Ad pauca reſpiciens, facile pronuncias*, was *Ariſtotle*'s Obſervation of old, and it holds in all Ages.

This Examiner, *p.* 76. cenſures the Theoriſt very rudely, for making uſe of *phyſical Cauſes*, and not arguing from *final Cauſes*, which, he ſays, *are the true Principles of natural Philoſophy*. But, if this be the Uſe he makes of final Cauſes, to tell God Almighty what is beſt to be done, in this or that World, I had rather content myſelf with *phyſical Cauſes*, to know what God hath done, and conclude it to be the beſt, and that we ſhould judge it ſo, if we had the ſame Extent of Thought and Proſpect its Maker had. There are indeed ſome *final Cauſes* that are ſo manifeſt, that I ſhould think it Sottiſhneſs or Obſtinacy for a Man to deny them; but I ſhould alſo think that Man preſumptuous, that ſhould pretend to draw the Scheme and Plan of every World, from his Idea of *final Cauſes*. There are ſome Men that mightily cry out againſt *Reaſon*, yet none more fond of it than they are, when they can get it on their Side: So ſome Men inveigh againſt

phyſical

phyſical Cauſes, when others make uſe of them, and yet as gladly as any make uſe of them themſelves, when they can make them ſerve their Purpoſe; and when they cannot reach them, then they deſpiſe them, and are all for *final Cauſes*. This Author ſays, *p.* 63. God always *chuſes ſuch Conſtitutions and Poſitions of Things, as bring with them the greateſt Good and Utility to the Univerſe.* Very true, to the *Univerſe?* but who made him judge what is beſt to the Univerſe? Does he look upon this Earth as the Univerſe, whereof it is but a ſmall Particle, or an Atom in compariſon? Muſt there be no Variety in the numberleſs Worlds which God hath made? Muſt they all be one and the ſame Thing repeated again and again? That I'm ſure does not *well agree with the infinite Wiſdom and Power of God.*

But ſuppoſe we did confine our Thoughts to this Earth, we may be aſſur'd that it hath undergone and will undergo, within the Compaſs of its Duration, very different States, and yet all accommodate to Providence. Thoſe that ſuppoſe the Heavens and the Earth never to have had any other Conſtitution and Conſtruction than what they have now, or that there hath never been any great Change and Revolution in our natural World, follow the very Doctrine which St. *Peter* oppoſes and confutes in his *ſecond Epiſtle*, Chap. 3. I mean the Doctrine of thoſe *Scoffers*, as he calls them, who ſaid, *All Things*, the Heavens and the Earth, *have remained in the ſame State they are in now, from the Beginning*, or from the Creation, and are to continue ſo. In Confutation of this Opinion, St. *Peter* there minds them of the Change made at the Deluge, and of the different Conſtitution and Conſtruction of the Heavens and the Earth, before and after the Deluge, whereby they were diſpos'd to undergo a different Fate, one by Water, and the other by Fire. And he tells us in the ſame Place, that after the Conflagration, there will be *new Heavens* and a *new Earth*: So that there is no one fix'd and permanent State even of this Earth, according to the Will and Wiſdom of Providence. But enough hath been ſaid by the Theoriſt upon this Subject (*Theor. Lat. l.* 1. *c.* 1. *&* 2. *Review*, p. 160, *&c. Archæol. l.* 2. *c.* 3, 5, 6.) And if they will not conſider the Arguments propos'd there, 'twould be in vain to repeat them here.

Theſe Things premis'd, let's conſider what Inconveniencies are alledged, or what Arguments againſt that Equality of Seaſons, or the grand Cauſe of them, the Paralleliſm of the Axis of the Earth, with the Axis of the Sun. He ſays, upon this Suppoſition, there is more Heat now in the Climates of the

Earth, than could have been then. And what if there be? Whether his Computation (which is aim'd againſt another Author) be true or falſe, 'tis little to the *Theory*: If the Heat was equal and moderate in the temperate and habitable Climates, who would deſire the extreme Heats of Summer? But he ſays, *p.* 66. That Heat would not be ſufficient for the Generation of Vegetables. How does that appear? ſuppoſing that Heat conſtant throughout the whole Year. Does he think there are no Vegetables in *Jupiter*, which hath ſtill the ſame Poſition the Theoriſt gave to the ante-diluvian Earth. And as to Heat, that Planet is at vaſtly a greater Diſtance from the Sun than our Earth, and conſequently hath ſo much leſs Heat; yet I cannot believe that great Planet to be only a huge Lump of bald and barren Earth. As to our ante-diluvian Earth, 'tis probable that the Conſtitution of Plants and Animals, was different then from what it is now, as their Longevity was different, to which any Exceſſes of Heat or Cold are noxious; and the Frequency and Multiplicity of Generations and Corruptions in the preſent Earth, is Part of that Vanity to which it was ſubjected. But this Examiner ſays moreover, If the firſt Earth had that Poſition, the greateſt Part of it would not be habitable. But how much leſs habitable would it be than the preſent Earth? where the open Sea, which was not then, takes up half of its Surface, and makes it unhabitable. 'Tis likely the torrid Zone was unhabitable in that Earth; but 'tis probable the Poles or Polar Parts were more habitable than they are now, ſeeing they would have the Sun, or rather Half-Sun perpetually in their Horizon: And as to the temperate Climates, as we call them, they would be under ſuch a gentle and conſtant Warmth, as would be more grateful to the Inhabitants, and more proper and effectual for a continual Verdure and Vegetation, than any Region of the preſent Earth is now.

But this Objector does not conſider, on the other hand, what an hard Life they would lead in thoſe Days, at leaſt in many Parts of the Earth, if the Seaſons of the Year were the ſame they are now, and they confin'd to Herbs, Fruits, and Water; for that was the Diet of Mankind 'till the Deluge. Should we not think it an unmerciful Impoſition now, to be interdicted the Uſe of Fleſh-Meat all the Year long? Or rather is it poſſible that the Life of Man could be ſupported by Herbs and Fruits, and Water in the colder Climates, where the Winters are ſo long and barren, and the Cold ſo vehement? But, if you ſuppoſe a perpetual Spring throughout the Earth, the Heavens mild, and the Juices of Fruits and Plants more

more nutritive, that Objection would ceaſe, and their Longevity be more intelligible.

We come now to the Cauſes of the Change in the Poſture of the Earth, where the Theoriſt hath ſet down his Conjectures, what he thought the moſt probable to be the Occaſion of it: Namely, either ſome Inequality in the Libration of the Earth, after it was diſſolved and broken; or a Change in the Magnetiſm of its Body, conſequent upon its Diſſolution, and the different Situation of its Parts. But this Examiner will neither allow any Change to have been made in the Poſition of the Earth ſince the Beginning of the World; nor, if there was a Change, that it could be made from ſuch Cauſes. The firſt of theſe Points you ſee is Matter of Fact; and ſo it muſt be prov'd, partly by Hiſtory and partly by Reaſon. Some Things are noted before, which argue that the ante-diluvian Earth was different from the preſent, in its Frame and Conſtitution, as alſo in reference to the Heavens; and the Places are referred to, where the Matter is treated more largely by the Theoriſt. If it be granted, that there was a permanent Change made in the State of Nature at the Deluge, or any other Time, but deny'd that it was made by a Change of the Situation of the Earth, and the Conſequences of it, then this Writer muſt aſſign ſome other Change made, which would have the ſame Effects; that is, which will anſwer and agree with the Phænomena of the firſt Earth, and alſo of the preſent. When this is done, if it be clear and convictive, we muſt acquieſce in it: But I do not ſee that it is ſo much as attempted by this Author.

This ſuppos'd Change, I ſay, is Matter of Fact, and therefore we muſt conſult Hiſtory and Reaſon for the Proof or Diſproof of it. As to Hiſtory, the Theoriſt hath cited to this Purpoſe *Leucippus*, *Anaxagoras*, *Democritus*, *Empedocles*, *Plato* and *Diogenes*. Theſe were the moſt renowned Philoſophers amongſt the Antients; and all theſe ſpeak of an Inclination of the Earth or the Poles, which hath been made in former Ages. Theſe, one would think, might be allow'd as good Witneſſes of a former Tradition concerning a Change in the Situation of the Earth, when nothing is brought againſt them. And this Change is particularly call'd by *Plato* ἀναρμοστία or ἀνωμαλία, a Diſharmony or Diſconcerting of the Motions of the Heavens, which he makes the Source and Origin of the preſent Evils and Inconveniencies of Nature. Beſides, he dates this Change from the Expiration of the Reign of *Saturn*, or when *Jupiter* came to take the Government upon him: And this, you know, in the Style of thoſe Times, ſignifies

the End of the Golden Age. Thus far *Plato* carries the Tradition: Now, the Poets tell us expreſly that there was a *perpetual Spring*, or a perpetual Equinox in the Time of *Saturn*, and that the Inequality of the Year, or the Diverſity of Seaſons was firſt introduc'd by *Jupiter*. The Authors and Places are well known and noted by the Theoriſt; I need not repeat them here. You ſee what this Evidence amounts to, both that there hath been a Change, and ſuch a Change, as alter'd the Courſe of the Year, and brought in a Viciſſitude of Seaſons; and this according to the Doctrines or Traditions remaining amongſt the Heathens. The *Jews* and *Chriſtians* ſay the ſame Thing, but in another Manner: They do not ſpeak of the Golden Age, nor of the Reign of *Saturn* or *Jupiter*, but of the State of Paradiſe, or *Gan-Eden*; and concerning that, they ſay the ſame Things, which the Heathen Authors ſay, in different Words. The *Jews* make a perpetual Equinox in Paradiſe, the *Chriſtians* a perpetual Serenity, a perpetual Spring; and this cannot be without a different Situation of the Earth from what it hath now. He may ſee the Citations if he pleaſe, in the *Theory*, or *Archæologia*.

It were to be wiſh'd, that this Examiner would look a little into Antiquity, when he hath Time: It may be, that would awaken him into new Thoughts, and a more favourable Opinion of the Theory as to this Particular. Give me leave to mind him in his own Way, what ſome antient Aſtronomers have ſaid relating to this Subject. *Baptiſta Mantuanus* *, ſpeaking of the Longevity of the Ante-Diluvians, ſays, *Erant illis, ut Aſtronomiâ & Experimento conſtat, Cœli propitiores; volunt namque Aſtronomi*, &c. This he explains by an uniform and concentrical Motion of the Heavens and the Earth, at that Time; to which he imputes the great Virtue of their Herbs and Fruit, and the long Lives of their Animals. *Petrus Aponenſis*, who lived above an Age before *Mantuan*, gives us much what the ſame Account: For makeing an Anſwer to this Queſtion, *utrum natura humana ſit debilitata ab eo quod antiquitùs, necne?* He ſays, *Cum capita Zodiaci mobilis & immobilis ordinatè & directè concurrebant, tunc virtus perfectiori modò à primo principio per medias cauſas taliter ordinatas fortiori modo imprimebatur in iſta inferiora, cum cauſæ tunc ſic invicem correſpondeant* ——*Propter quod concludendum eſt, tunc naturam humanam illo tempore, ut ſic fortiorem & longæviorem extitiſſe.* I give it in his own Words as they are in his *Conciliator. Differ.* 9.

* *De Patien. l.* 2. *c.* 27.

Gregorius

Georgius Pictorius †, or an Author under his Name, unto the ſame Queſtion about the Longevity of the Antediluvians, gives a like Anſwer from the ſame Aſtronomer, in theſe Words: *Petrus Aponenſis adfert rationem, & pro vario curſu & diſpoſitione cœlorum modò vitam humanam breviari, modò produci ſcribit. Ex Aſtronomiâ argumentum colligens, cùm ait duos Zodiacos, unum in nonâ ſphærâ, alterum in octavâ (quam Firmamentum vocant) in initio rerum & temporum, ſic à Deo fuiſſe diſpoſitos, ut Aries Arieti, Taurus Tauro, Geminis Gemini jungerentur: & amborum coeuntibus in unum viribus fortior in Terras fieret fluxus. Unde herbas tunc ſalubriores & fructus terræ meliores, & longiores vitas animantium fuiſſe affirmat. Sed denuò illâ ſyderali diſſolutâ ab invicem per motum ſocietate, totum ait inferiorem mundum ægrotare, atque per decrementum claudicare cœpiſſe.* This, you ſee, is Aſtronomy in an old-faſhion'd Dreſs; but you can eaſily take off the Diſguiſe, and apply it to the true Syſtem of the Heavens. The ſame Author refers you, for a more full Explication of that Matter, to his *Lectiones ſucceſſivæ, Dial. prim.* which Book I have not yet had an Opportunity to ſee. I believe it is in his *Opera Philologica*, printed in *Octavo* at *Baſil.*

But ſince the firſt writing of the Theory, there have been *Æthiopick* Antiquities produced from an Abyſſine Philoſopher, and tranſmitted to us by *Franciſco Patricio* in his Dialogues. If that Account he gives of the *Æthiopian Archæologia* be true and genuine, they exceed all other upon this Subject: For they do not only mention this Particular, of the Unity of Seaſons in the primitive Earth, but the other principal Parts of the Theory: As the Concuſſion and Fraction of the Earth; that the Face of it before was ſmooth and uniform, and upon that Diſruption it came into another Form, with Mountains, Rocks, Sea and Iſlands. Theſe and ſuch other Characters are mentioned there, whereof the Examiner may ſee an Account, if he pleaſe, in the laſt Edition of the *Engliſh Theory*, p. 180. The Story indeed is ſurprizing, which way ſoever you take it, whether it was the Invention of that Abyſſine Philoſopher, or a real Tradition derived from the *Æthiopian* Gymnoſophiſts. However that be, there are otherwiſe ſuch conſpicuous Footſteps in philoſophick Hiſtory, and in what may be called Eccleſiaſtick, amongſt the *Jews* and *Chriſtians*, of ſome Revolution in the Syſtem of the World, as muſt give occaſion to any thinking Man to ſup-

† *Quæſt. Phyſ. par.* 3. *quæſt.* 7. 4.

poſe,

poſe, that there hath been a Change made in the Situation of the Earth. This, by ſome of the forementioned Authors, is aſcribed expreſly to the Earth; and what by others (according to their Hypotheſis) is aſcribed to the higher Heavens, we know upon a juſt Interpretation belongs to the Earth. Thoſe alſo that aſcribe ſuch Phænomena to Paradiſe, or the Golden Age, as are not intelligible upon any other Suppoſition, muſt alſo be referred to this Change of the Site or Poſture of the Earth: So that upon all Accounts (mediately or immediately) the Matter of Fact, that the Earth hath undergone ſuch a Change, is teſtified by Hiſtory, Antiquity and Tradition. It deſerves alſo to be obſerved, that there was a general Tradition amongſt the Antients, concerning the Inhabitability of the Torrid Zone; which may be an Argument or Confirmation, that there was a State of Nature at one time or other, when this was true, and that ſuch a general Opinion could not ariſe, and be continued ſo long without ſome Foundation.

So much for Hiſtory to determine Matter of Fact: Now as to Reaſon (which we mentioned as the other Head, to prove or diſprove this Concluſion.) That the Form of the primitive Earth which is aſſign'd by the Theoriſt, being ſuppos'd, namely, that it was regular, uniform, and had an equal Libration, it would naturally take an even and parallel Poſition with the Axis of its Orbit, or of the Ecliptick, as is ſet down more at large in the Theory: Nor can any Reaſon be alledged to the contrary. 'Tis true, this Examiner, *p.* 83. notwithſtanding any Uniformity and Equilibration of that Earth, pretends it would be indifferent to any Poſition, or *retain any Poſition given, as a Sphere will do, put in a Fluid.* This might be, if that Sphere or Globe was reſting; but if it was turn'd about its Axis, and the Axis of the Fluid (which is the preſent Caſe) it would certainly take a Poſition parallel to the Axis of its Fluid, if there was no other Impediment.

The Matter of Fact being ſettled with the Cauſe of it, what the Cauſes of the Change were, is more problematical. The Philoſophers forecited gave their Reaſon; *Ariſtarchus Samius* gives another, and a *Comet* by ſome is made the Occaſion of it: The Theoriſt thinks that the Diſſolution of the Earth was the fundamental Cauſe, and that the Change came to paſs at that Time, as many Indications and Arguments ſhew. And as to the immediate Cauſe or Cauſes of it, I know none more probable than what the Theoriſt hath propoſed; *Eng. Theor. p.* 242. Either the Change of its Center

of

of Gravity, or of its Magnetiſm; the Line of Direction to thoſe magnetick Particles, and their paſſing through the Earth being ſo alter'd, as to turn the Earth into another Poſture, and hold it there. As to thoſe Expreſſions that he ſeems to quarrel with, of the Inclination of the Earth, or the Pole, towards the Sun, 'tis the Expreſſion of the ancient Philoſophers, tho' I think it might more properly be called an Obliquation. Then that the former State is called *ſitus rectus*, is another Expreſſion which he finds fault with; though every one ſees that a *right Situation* in ſuch Places, is oppoſed to an *oblique*, or inclined Poſition to the Axis of the Sun or Ecliptick, and had been called *parallel* in ſeveral other Places; and which he himſelf, *p.* 71. ſometimes, as well as other Authors *, calls a right Poſition. This is but trifling about Words: If he grants that the primitive Earth being uniform, and conſequently equally pois'd, its Axis would be parallel (which for ſhortneſs is ſometimes call'd *right*) to the Axis of its Orbit, and is now in a different and oblique Poſture, this is all the Theoriſt deſires, as to Matter of Fact. I conceive the whole Matter thus: When the Earth was in that even and parallel Poſture with the Axis of the Sun, it had a perpetual Equinox and Unity of Seaſons, the Equator and Ecliptick being coincident: And as to the Heavens, they with the fix'd Stars mov'd or ſeem'd to move uniformly and concentrically with the Earth. But when the Earth chang'd its Poſture, to that which it hath now, the Year became unequal, and the Equator and Ecliptick became diſtinct Circles, or, if you will, a new Circle aroſe from that Diſtinction. The Earth in the mean time continuing its annual Courſe in the Ecliptick, had the Poſition of its Axis chang'd to a Paralleliſm with the Axis of the Equator, which it holds throughout the whole Year. As to the Heavens, they ſeem'd to turn upon another Axis, or other Poles than they did before, and different from thoſe of the Sun or the Earth: And this fundamental Change in the Site of the Earth, had a farther Chain of Conſequences, as is noted by the Theoriſt, in reference to the State both of the animate and inanimate World. This is, in ſhort, the State of the Caſe, which is ſometimes expreſs'd in different Terms, eſpecially by the Antients, who generally follow'd another Syſtem of the Heavens and the Earth, and were not always accurate in their Expreſſions.

* *Perpetuo enim illic fruuntur Æquinoctio, quoniam axem motus diurni Jupiter rectum ferme habet ad planum itineris ſui circa Solem, nec ut Tellus obliquum.* Hugen. Coſmoth. p. 105.

This

This Author would ſquare and conform all the Planets to the Model of the preſent Earth: Whereas there is *Diverſity of Adminiſtrations* in the natural World, as well as ſpiritual, yet the ſame Providence every where. The Axes of the Planets are not all parallel to that of the Sun, nor all oblique; and thoſe that are ſo, have not all the ſame Degrees of Obliquity, yet we have Reaſon to think them all habitable. In ſome there are no different Seaſons of the Year, and in ſome they differ in another manner than ours; and the Periods of their Years are very different. In like manner, as to the Days, in ſome they are longer, in others ſhorter: In the *Moon* a Day laſts fourteen or fifteen of our Days, and their Nights are proportionably longer than our Nights. In *Jupiter*, the Days are but of five Hours, and ſo the Nights; that Planet being turned in ten Hours about his Axis. In *Mercury* we know little what the Seaſons or Days are, but its Year muſt be much ſhorter than ours; as alſo is that of *Venus*; and their Heat from the Sun muſt be much greater. *Jupiter* and *Saturn* are at vaſt Diſtances from the Sun, and muſt proportionably have leſs Heat; and *Saturn* muſt have a greater Difference of Summer and Winter than we have, by reaſon of his greater Obliquity to the Sun. Theſe and ſuch like Obſervations, ſhew what Vanity it is to make an univerſal Standard from the State of our Earth: Or to ſay, this is beſt, and to make Things otherwiſe, would be inconſiſtent with the *infinite Wiſdom of their Maker*, as this Examiner, *p.* 66. pretends to do.

But to return to his Objections: This he ſuggeſts, *ibid.* as one, that in caſe of a perpetual Equinox, the annual Motion of the Earth about the Sun would be to no Purpoſe. Of this we are no competent Judges, no more than of the other Differences foremention'd in the Conditions of the Planets. Yet, in that Caſe, a Diſtinction and Computation of Time might be made, by their Aſpect to the different Signs of the Zodiack. There may be, (for any thing we know) in the Extent of the Univerſe, Planets, or great opaque Bodies, that have no Courſe about their Suns, for Reaſons beſt known to their Maker; and others that have no diurnal Motion about their Axes: Nor ought ſuch States, tho' very different from ours, to be concluded incongruous. If this Objection of his were of any Force, it would lie againſt *Jupiter* as well as againſt the antediluvian Earth. And this minds me of his Objection taken from *Saturn* and *Jupiter*, whoſe Axes, he ſays, are inclined to the Axis of the Ecliptick; and yet, according to the Theoriſt, they have ſuffer'd no Deluge.

This

This is an unhappy Argument, for I think it hath two Errors in it: But let us ſet down his Words, that there may be no Miſtake or Miſrepreſentation, *p.* 76. *Another Argument which may be brought to convince the Theoriſt that the Axis of the Earth was at firſt inclined to the Plane of the Ecliptick is, that it is certain by Obſervation, that* Saturn *and* Jupiter *(whom the Theoriſt will allow to have ſuffered no Deluge as yet) have their Axes not perpendicular, but inclined to the Planets of their Orbits; and the Poſition is true of all the other Planets, as far as they can be obſerv'd. And therefore, &c.* Firſt, as to *Saturn*, I'm ſure the Theoriſt never thought that Planet to be now in its original Form, but to be broken, and to have already ſuffer'd a Diſſolution, as you may ſee in both Theories, *Engliſh* and *Latin**. Then as to the Poſition of *Jupiter*, I know not whence he has this *certain* Obſervation, that its Axis is oblique to the Plane of its Orbit: For † *Hugenius* tells us juſt the contrary, and that it hath a perpetual Equinox. Let theſe Things be examin'd, and hereafter let us be cautious how we take Things upon the Examiner's Word, if he be found to have committed two Faults in one Objection.

Farthermore, he intimates, (*p.* 94.) that the Theoriſt hath no Mind to the Notion of *Attraction*; I believe ſo too, nor in Philoſophy to any other Notion that is unconceivable. He muſt tell us how this *Attraction* differs from an *occult Quality*, whether it is a mechanical Principle or no; and if not, from what Principle it ariſes. When he hath told us this, we ſhall be better able to judge of it.

After all, to conclude this Chapter, the one grand Queſtion with the Theoriſt (whatſoever there may be with other Authors) is this, *whether* the Earth hath chang'd its Situation ſince the Beginning of the World: And that it has done ſo, the Theoriſt does ſtill poſitively maintain.

Having inſiſted more largely upon theſe four firſt Chapters, as being moſt fundamental in the Controverſy, we ſhall diſpatch more readily this fifth and the ſeventh, leaving the ſixth Chapter to a more particular Diſquiſition in the laſt Place.

This fifth Chapter is deſigned againſt the Rivers of the primitive Earth, according to that Origin and Derivation that is given them by the Theoriſt. But it is to be noted in the firſt Place, that ſuppoſing they had any other Origin or Courſe than what is there aſſign'd (excepting only an Origin from

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* *Engl. p.* 210, *&c. Lat. p.* 107. † *Coſmop. p.* 135.

Mountains)

Mountains) the *Theory* continues ſtill in Force. For this Point about the Waters of the firſt Earth, and the Explication of them, is one of thoſe Explications that admit of Latitude and Variety; and therefore as to the *Theory*, the Queſtion is only this, *Whether* an habitable Earth may have Rivers without Mountains. For if any Earth may have them without Mountains, why not the primitive Earth? Now it will be hard for the Examiner, or any other, to prove, that in every World, where there are Waters and Rivers, there are Mountains. We intimated before, that the general Frame of an Earth might be ſuch as would give a Courſe to Waters without particular Mountains. But we will leave that at preſent to a farther Conſideration, and obſerve now what his Proofs are, that there could be no Rivers in the primitive Earth.

Firſt he ſays, *p.* 87. *According to the Theoriſt's own Hypotheſis, there could be no Rivers for a long Time after the Formation of the Earth.* Where is this ſaid by the Theoriſt? His Hypotheſis ſuppoſes, that the ſoft and moiſt Earth could not but afford Store of Vapours at firſt, as this Author in another Place hath noted for the Senſe of the Theoriſt, (p. 86.) and now he ſays the quite contrary: The Chanels of the Rivers indeed would not be ſo deep and hollow at firſt as they are now, their Cavities being wrought by Degrees; but ſtill there would not want Vapours to ſupply them.

Then he ſays, *p.* 88. when that firſt Moiſture of the Earth was leſſened, there could be no Supply of Vapours from the Abyſs; ſeeing the Heat of the Sun could not reach ſo far, nor raiſe Vapours from it, or at leaſt not in a ſufficient Quantity, as he pretends to prove hereafter: But in the mean Time he ſpeaks of great Cracks or Pits, whoſe Dimenſions and Capacities he examines at Pleaſure, and by theſe he makes the Theoriſt to ſuppoſe the Vapours to aſcend. Now I do not find that the Theoriſt makes any Mention of theſe Pits, nor any Uſe of thoſe Cracks for that Purpoſe. The only Queſtion is, whether the Heat of the Sun in that Earth would reach ſo low as the Abyſs, when the Earth was more dried, and its Pores enlarged: So that this Objection, as he ſtates it, ſeems to refer to ſome other Author.

But now ſuppoſing the Vapours rais'd, he conſiders what Courſe they would take, or which Way they would move in the open Air. But before that be examin'd, we muſt take Notice how unfairly he deals with the Theoriſt, when he ſeems to make him ſuppoſe, *p.* 94, 95. that Mountains *make way for the Motion and Dilatation of the Vapours*; which he never ſuppos'd, nor is it poſſible he ſhould ſuppoſe it in the firſt

firſt Earth, where there were no Mountains. Neither does the Theoriſt ſuppoſe, as this Author would inſinuate, that Mountains or Cold dilate Vapours, but on the contrary, that they *ſtop* and *compreſs them*, as the Words are cited, even by the Examiner a little before, *p.* 86.

Then as to the Courſe of the Vapours, when they are rais'd, the Theoriſt ſuppoſes that would be towards the Poles and the coldeſt Climates. But this Author ſays, *p.* 97. they would all move Weſtward, or from Eaſt to Weſt; *there being a continual Wind blowing from the Eaſt to Weſt, according to the Motion of the Sun.* Whether that Wind come from the Motion of the Sun, or of the Earth (which is contrary) is another Queſtion; but however, let them move at firſt to the Weſt, the Queſtion here is, *Where they would be condens'd*, or where they would fall. And there is little Probability that their Condenſation would be under the Equator, where they are moſt agitated, but rather by an Impulſe of new Vapours, they would ſoon divert towards the Poles, and loſing their Agitation there, would fall in Dews or Rains. Which Condenſation being made, and a Paſſage open'd that Way for new ones to ſupply their Places, there would be a continual Draught of Vapours, from the hotter to the colder Parts of the Earth.

We proceed now to the ſeventh Chapter, which is in a good Meaſure upon the ſame or a like Subject with this, namely, concerning the Penetration of the Heat of the Sun into the Body of the Earth. This, he ſays, *p.* 148. cannot be to any conſiderable Depth; nor could it paſs the exterior Orb of the firſt Earth, and affect the Abyſs, or raiſe Vapours from it. To prove this, he ſuppoſes that exterior Earth divided into ſo many Surfaces as he pleaſes, then ſuppoſing the Heat diminiſhed in every Surface, he concludes it could not poſſibly paſs through ſo many. Thus you may divide an Inch into an Hundred or a Thouſand Surfaces, and prove from thence, that no Heat of the Sun could pierce through an Inch of Earth. We muſt rather conſider Pores than Surfaces in this Caſe; and whether thoſe Pores were ſtraight or oblique, the Motion would paſs however, though not the Light: And the Heat of the Sun might have its Effect, by a direct or indirect Motion, to a great Depth within the Earth, notwithſtanding the Multitude of Surfaces that he imagines. Thoſe that think a Comet, upon its nearer Approach to the Sun, would be pierced with its Heat through and through; and to ſuch a Degree, as to become much hotter than red hot Iron, will not think it ſtrange, that at

our

our Diſtance from the Sun, its Heat ſhould have ſome proportionable Effect upon the inward Parts of the Earth. And all thoſe imaginary ſolid Surfaces do not hinder, you ſee, the magnetick Particles from running through the Body of the Earth, and making the Globe one great Magnet.

But let thoſe Conſiderations have what Effect they can, this Suppoſition however is nothing peculiar to the Theoriſt. I know ſome learned Men think the Heat of the Sun does penetrate deep into the Bowels of the Earth; others think it does not, and either of them have their Arguments. Theſe alledge the equal Temper of Vaults and Mines at different Seaſons of the Year: The other ſay, 'tis true, ſubterraneous Places keep their Equality of Temper much better than the external Air, and thoſe Differences that appear to us, are in a great Meaſure by compariſon with the Temper of our Bodies. Then for their own Opinion, they take an Argument from the Generation of Metals and Minerals in the Bowels of the Earth, and other ſubterraneous Foſſiles. Theſe, we ſee, are ripen'd by degrees in ſeveral Ages, and cannot, as they think, be brought to Maturity, and raiſed into the exterior Earth, without the Heat and Influence of the Sun: Of the ſame Sun that actuates all the Vegetable World, that quickens Seeds, and raiſes Juices into the Roots of our deepeſt, and Tops of our higheſt Oaks and Cedars.

But let this remain a Problem; I will inſtance in another remarkable Phænomenon, which is moſt for the preſent Purpoſe, I mean Earthquakes. Let us conſider the Cauſes of them, and the Depths of them: I think all agree, that Earthquakes ariſe from the Rarefaction of Vapours and Exhalations, and that this Rarefaction muſt be made by ſome Heat; and no other is yet proved to us by this Author than that of the Sun. Then as to the Depth of Earthquakes, we find they are deeper than the Bottom of the Sea: For, beſides that they communicate with different Countries divided by the Sea, they are found ſometimes to ariſe within the Sea, and from the Bottom of it, at great Depths. This ſeems to prove, that there may be a ſtrong Rarefaction of Vapours and Exhalations far within the Bowels of the Earth; and the Theoriſt deſires no more. If in the preſent Conſtitution of the Earth, there may be ſuch Concuſſions and Subverſions for a great Extent, we have no Reaſon to believe, but there might be (at a Time appointed by Providence) an univerſal Diſruption, as that Earth was conſtituted. Finally, whatſoever the Cauſes of this Diſruption and Diſſolution were, 'tis certain there was a *Diſruption of the Abyſs*, and that Diſruption univerſal as the Deluge was;

which anſwers ſufficiently the Deſign of the *Theory*. However, if he have a mind to ſee, how this agrees with Hiſtory, both ſacred and prophane, he may conſult, if he pleaſes, what the Theoriſt hath noted upon that Argument, *Archæol. l.* 2. *c.* 4. beſides other Places.

But this Author ſays farther, That ſuppoſing ſuch a Diſruption of the Abyſs, and Diſſolution of the exterior Earth, no univerſal Deluge however could follow upon it; becauſe there could not be Water enough left in the Abyſs to make or occaſion ſuch a Deluge: For the Rivers of the Earth being then ſupply'd from the Abyſs, by ſuch a Time, or before the Time of the Deluge, he ſays, there would be no Water left in it. Thus he goes from one Extreme to another: Before he ſaid, the Power of the Sun could not reach or affect the Abyſs to draw out any Vapours from it; now he would make the Evaporation ſo exceſſive, that it would have emptied the great Abyſs before the Deluge. This is a great Undertaking, and to make it good he takes a great Compaſs: He pretends to ſhew us, what Quantity of Water all the Rivers of the Earth throw into the Sea every Day; and beginning with the River *Po*, and taking his Meaſure from that, he ſuppoſes there are ſuch a certain Number of equivalent Rivers upon the Face of the whole Earth; and if the *Po* caſts ſo much Water into the Sea, the reſt will caſt ſo much more, and in Concluſion ſo much as would empty the Abyſs.

You will eaſily believe, *Sir*, there muſt be great Uncertainties in this Computation: But, if that was certain, as it is far from it, ſtill he goes upon Suppoſitions that are not allow'd by the Theoriſt. For, firſt, he ſuppoſes the Waters of the preſent Sea to be equal to the Waters of the great Abyſs: Whereas, ſuppoſing them of the ſame Depth, there would be near twice as much Water in the *great Deep*, as is now in the Ocean; ſeeing the Abyſs was extended under the whole Earth, and the Sea reaches but to half of it. Secondly, He ſhould prove that the Rivers of the ante-diluvian Earth were as many, and as great, as we have now. The Torrid Zone then had none, and much leſs would ſerve the temperate Climates than is requiſite now for the Earth. Beſides, the Rivers of that Earth were not ſupplied by Vapours only from the Abyſs, but alſo from all the Earth, and all the Waters upon the Earth: And when the Rivers were partly loſt and ſpent in the Torrid Zone, they were in a great Meaſure exhaled there, and drawn into the Air by the Heat of the Sun, and would fall again in another Place, to

make new Rains and a new Supply to the Rivers. So, in like manner, when he ſuppoſes, *p.* 158. the Rivers that were upon the Earth, at the Time of the Diſruption of the great Deep, to have thrown themſelves off the Land, as if they were loſt; and makes a Computation how much Water all the Rivers of the Earth amount to: This, I ſay, is a needleſs Computation as to the preſent Purpoſe. For whatſoever Maſs of Waters they amounted to, it would not be loſt: If they fell down and joined with the Abyſs, they would increaſe its Store, and be thrown up again by the Fall of the Fragments, making ſo much a greater Maſs to overflow the Earth; So that nothing is gain'd by this Suppoſition. The Effect would be the ſame as to the Deluge: Whether the Waters above the Earth, and thoſe under the Earth met together ſooner or later, when their Forces were joined, they would ſtill have the ſame Effect, as we ſaid before of the Vapours. And to conclude that Point, the whole Sum of Waters, or Vapours convertible into Waters, that were from the Beginning, or at any Time, would ſtill be preſerv'd above Ground, or under Ground: And that would turn to the ſame Account, as to the Flood.

Theſe Waters and Vapours all collected, the Theoriſt ſuppoſes ſufficient, upon a Diſſolution of the Earth, to make the Deluge: Not indeed in the Nature of a Standing Pool, as it is uſually conceiv'd; a quiet Pool, I ſay, overtopping and ſtanding calm over the Heads of the higheſt Mountains; but as a ruſhing Sea, overflowing and ſweeping them with its raging Waves and impetuous Fluctuations, when it was violently forc'd out of all its Chanels, and the Vapours condens'd into Rain. Such an Inundation as this, would be ſufficient to deſtroy both Man and Beaſt, and other Creatures, thoſe few excepted, that were miraculouſly preſerv'd in the Ark. This is the Theoriſt's Explication of the Deluge, and I ſee nothing in this Argument, that will deſtroy or weaken it.

Now, this being the State of the Deluge, according to the Theoriſt, what this Author ſays in the next Paragraph (*p.*167.) is either a Miſrepreſentation, or an Equivocation. For the eight Oceans requir'd by the Theoriſt, is the Quantity of Water neceſſary for a Deluge in the Way of a Standing Pool: Whereas this Author repreſents it, as if the Theoriſt required ſo much Water to make a Deluge upon his Hypotheſis. This, I ſuppoſe, upon Reflection, the Author cannot but ſee to be a Miſtake, or a wilful Miſrepreſentation.

This is the Sum of his ſeventh Chapter: There are beſides ſome Suggeſtions made, which it may be were intended for

Objections by the Author: As when he ſays, (*p.* 151.) that the Heat of the Sun would be intolerable upon the Surface of the Earth, if it could pierce and operate upon the Abyſs. We allow, that its Heat was intolerable in the Torrid Zone, which thereby became unhabitable; and there only the Sun was in its full Strength, and had its greateſt Effect upon the Abyſs. But in the other Climates the Heat would be moderate enough; nay, ſo moderate, that this Author ſays in another Place, *p.* 66, 69, *&c.* it would not be ſufficient to ripen Fruits, and in the Whole, of leſs Force than it is now in the preſent Conſtitution of the Earth. So apt is Contention to carry one out of one Extreme into another.

His laſt Objection is about the Duration of the Flood, that it could not laſt in its Force a hundred and fifty Days, if it had been made by a Diſſolution of the Earth, and an Eruption of the Abyſs. But as this is affirm'd by him without Proof, ſo the contrary is ſufficiently explain'd and made out, both in the *Latin* and *Engliſh Theory*, p. 52, 56.

I had forgot to tell him, that he ought not to ſuppoſe, as he ſeems to do, when he is emptying the Abyſs, (*p.* 165.) that after the Torrid Zone was ſoak'd with Waters by the Iſſues of the Rivers, no more Waters or Vapours were drawn from it then, than were before, or conſequently no leſs from the Abyſs. For when the middle Parts of the Earth had drunk in thoſe Waters, the Force of the Sun would be leſs upon the Abyſs through thoſe Parts, and the Vapours would be more and greater from them, than before when they were drier, and in the ſame Proportion they needed leſs Supplies from the Abyſs.

CHAP. VI.

Concerning the Figure of the Earth.

I Deferr'd the Conſideration of this Chapter to the laſt, becauſe I thought it of a more general Concern, and might deſerve a fuller Diſquiſition. 'Tis now you know, become a common Controverſy or Enquiry, *what the Figure of the Earth is.* Many think it not truly Spherical, as it was imagin'd formerly, but a Spheroid, either oblong or oblate; that is, either extended in Length toward the Poles, like an oval; or, on the contrary, ſwelling in Breadth under the Equator, and ſo ſhorter than a juſt Sphere betwixt Pole and Pole, and broader in the middle Parts. 'Tis true, the Theoriſt is not directly concern'd in this Controverſy, becauſe he does not in

the *Theory* affirm the preſent Earth to be oblong or oval, not knowing what Change might be made at its Diſſolution. However, it may be worth the while to enquire what Arguments are brought, either from Cauſes or Effects, to determine the Figure of the Earth, whether paſt or preſent.

'Tis eaſy indeed by Obſervation to determine, that the Earth is a convex Body, not plain, as the *Epicureans* fanſied; and convex on all Sides, and therefore in ſome ſort orbicular; but whether it be truly ſpherical, thoſe common Obſervations will not determine. The Theoriſt nam'd and pointed at ſuch Obſervations, as he thought would be moſt likely to diſcover the preciſe Figure of the Earth: As to obſerve, for inſtance, whether the Extent of a Degree was the ſame all the Earth over, in different Latitudes, or at different Diſtances from the Equator. Then to obſerve whether the Shade of the Earth in a total Eclipſe of the Moon be truly round, or any other ways irregular. And alſo to obſerve, if towards the Poles, the Return of the Sun into their Horizon, be according to the Rules of a ſpherical Surface of the Earth. Let us conſider theſe ſeparately, as to the preſent Earth.

As to the Meaſure of a Degree in different Latitudes, we find that Authors are not all of the ſame Mind. Some will have them unequal, and in ſuch a manner, according to their Diſtance from the Equator, as from that to infer, that the Earth is oblong. This Examiner takes Notice of Dr. *Eiſenſmidius*, as one that hath made that Obſervation, and that Inference from it, and gives him very rude Words upon that Occaſion, making him a Man of *prodigious Stupidity, and Careleſſneſs*, p. 140. and one that did *not underſtand the firſt ſix Elements of* Euclid, *or indeed thoſe of common Senſe*, p. 143. Whatſoever this Profeſſor was, he was not the firſt that made that Obſervation and Inference. For another Mathematician, better known, had made the ſame, ſome time before him: I mean *Milliet Deſchales*, in his *general Principles of Geography*, *Fr. l.* 1. *propoſ.* 29. But, 'tis true, he ſays, this Conjecture of his, that the Figure of the Earth is oval or ecliptick, would not be well grounded, if the Shade of the Earth in Lunar Eclipſes was found to be always perfectly round; of which we ſhall have occaſion to ſpeak hereafter. For this, which he makes a Scruple againſt his own Opinion, is by others made an Occaſion of ſuſpecting that the Earth is really oval. But we muſt alſo acknowledge, that the ſame *Deſchales* in his *Latin* Works does not own the

Obſervation, but owns the Inference, which is that the Exceptor quarrels with. He owns it, I ſay, in theſe Words, * *Si figura terræ eſſet ovalis, plura milliaria decurrenda eſſent verſus Æquinoctialem ad inveniendum in elevatione poli mutationem unius gradûs quam verſus polos.* And he gives this Reaſon, *Quià ovalis figura prope vertices minorem ſphæram imitatur: verſus Æquinoctialem autem in majorem ſphæram degenerat.* And again, having taken Notice of the various Computations of a Degree upon the Earth, he ſubjoins †, *Hæc obſervationum diſcrepantia nonnullis ſuſpicionem fecit, Tellurem non omninò ſphæricam eſſe, ſed ſphæroidem ellipticam, ita ut verſus polos in minorem circulum abiret. Sed opus eſt pluribus obſervationibus ad id perſuadendum.* The Theoriſt did not aſſert either the Obſervation to be true or the Inference, but mark'd it as an Obſervation that deſerved to be enquired into, in order to determine the Figure of the Earth. For it ſeems apparent, that if the Body of the Earth be oblong or oblate, the Extent of a Degree will not be really the ſame as if it was truly ſpherical. Neither do I know any ſingle Obſervation that would give us more Light, or better help us to diſcover what the Configuration of the Earth is, than the Meaſure of a Degree exactly taken in different Latitudes.

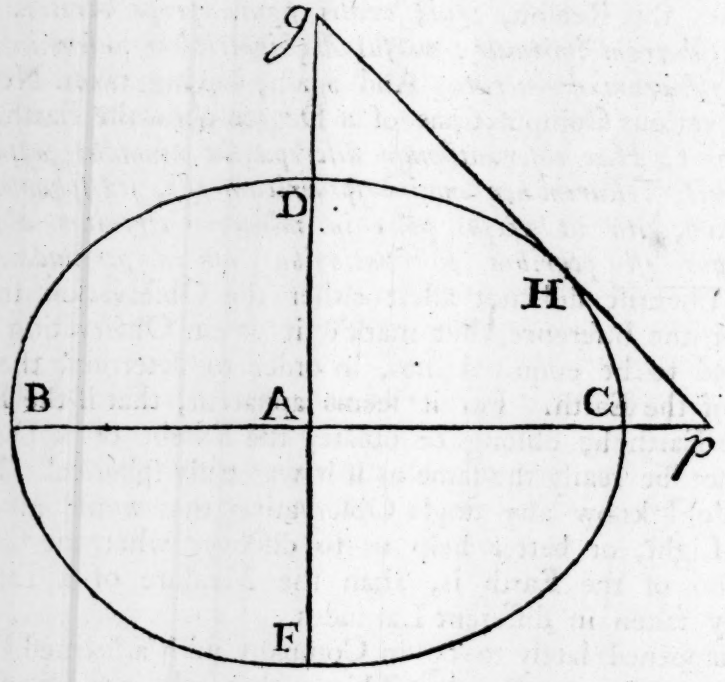
I happened lately to be in Company with a learned Gentleman, and amongſt other Things that fell into Diſcourſe, I aſk'd his Opinion, what Inequality there would be in the Degrees of the Earth, in caſe it was oval, and where it would fall; whether they would be greater towards the Poles, or towards the Equator. We were ſuddenly interrupted by the coming in of new Company, but he ſaid he would ſend me his Thoughts upon a little Reflection; and accordingly, after a few Days he was pleaſed to ſend me this Letter.

SIR,

HAving now ſome Leiſure (the Elections for Parliament, wherein I had any Concern, being over) I have here ſent you my Thoughts on a Subject we lately diſcourſed of at *Kenſington*. Whether in caſe the Earth is a long Spheroid, the Degrees of Latitude would be greater near the Equator, or near the Poles. I conceive they would be greater near

* *Geogr. l. 1. Prop. 4.* † *Ibid. Prop. 36.*

the Equator. Let the Ellipſis *B D C F.* repreſent the Earth, draw the Line *g p.* which may be a Tangent to the Ellipſis, and likewiſe meeting



with the Axis *B C*, and its Tranſverſe *F D* (after they are produced) make the Triangle *g A p* an Iſoſceles, and conſequently the Angles at the Baſe *A g p*, *A p g* each 45 Degrees. I ſay *H C* will meaſure the 45 Degrees of Latitude near the Pole, and *D H* (which by Inſpection without farther Demonſtration is evidently bigger) thoſe near the Equator. (I ought to have premiſed that *B* and *C* repreſent the Poles.) It is plain the Inhabitants at *H* will be in the Latitude of 45 Degrees, by reaſon their horizontal Plane *g p* is by Conſtruction 45 Degrees diſtant from the Horizon of the Inhabitants under the Line at *D*, which lies parallel to the Axis *B C*.

If the Earth be a broad Spheroid, *D* and *F* repreſenting the Poles, then by the ſame Method of Reaſoning, the Degrees of Latitude will be greateſt near the Poles: But as the longeſt and ſhorteſt Diameter of the Earth has in no wiſe ſo great a Diſproportion as in their Figure (their Difference not exceeding the two hundredth Part at moſt) the Inequality of the Degrees of Latitude will be proportionably leſs; but in all Caſes, the long Spheroid makes the Degrees greateſt near

near the Equator; and the broad Spheroid thoſe greateſt near the Poles. I hope in a Fortnight to have the Satisfaction of ſeeing you in *London*, and remain,

SIR,

Your moſt humble Servant.

The Examiner would do well to conſider this, leſt all the reproachful Characters he caſts upon *Eiſenſmidius*, ſhould recoil upon himſelf. 'Tis Prudence, as well as good Manners, not to be fierce and vehement in Cenſures, for fear of a Miſtake, and a Blackblow. However, the pretended Demonſtration which this Examiner brings to prove, that, in caſe the Earth was oblong, the Degrees would be greater toward the Poles, does not affect *Eiſenſmidius*, for it proceeds upon a Suppoſition which that Author does not allow; namely, that the Vertical Lines, or the Lines of Gravity are to be drawn directly to the Center of the Earth: Whereas *Eiſenſmidius* ſuppoſes they ought to be drawn at right Angles, to the Tangent of each reſpective Horizon, and would not in all Figures lead directly to the Center. However, we do not wonder that he is ſo rude to Strangers, ſeeing he bears ſo hard in other Places, upon ſome of our own learned Countrymen.

We proceed now to the Theoriſt's ſecond Obſervation, about Lunar Eclipſes and the Shade of the Earth. This Shade is generally preſumed to be exactly round, as the Section of a Cone: And yet the beſt Aſtronomers have doubted of it, and ſome upon that Occaſion have doubted of the Figure of the Earth. *Kepler* * in an Obſervation of a Lunar total Eclipſe, not finding the Shade of the Earth perfectly round, but rather oblong, *ut ejus dimetiens à Zonâ Torridâ conſurgentis ſit minor dimetiente ejus à Polis Terræ ſurgentis*, ſuſpects that the Figure of the Earth was ſo too. And that we muſt conclude it to be ſo from this Obſervation, if there was not ſome Obliquity in the Rays of the Sun, whereof he ſhews no Cauſe or Occaſion. *Si retinenda eſſet*, inquit, *rectitudo radiorum, Globus ipſe Terræ fiet oviformis, diametro per Polos longiore.* And a like Obſervation to this he cites from *Tycho Brahé*, in a central, or next to central Eclipſe of the Moon. Theſe two great Aſtronomers, it ſeems, did not find the Shade of the Earth to be juſtly conical; and thereby take away the Reaſon or leſſen the Doubt, which hindered

* *Ephemer. par.* 2. *ad An.* 1624.

M. *Deſchales* from concluding (upon another Obſervation) the Figure of the Earth to be oval.

The third Obſervation of the Theoriſt remains, which is about the Return of the Sun unto the polar Parts of the Earth, whether that be according to the Rules of a ſpherical Surface. The Obſervations that have been made hitherto in the Northern Climates about the Return of the Sun to them, make it quicker than will eaſily conſiſt with a ſpherical Figure of the Earth; much leſs are they favourable to a gibbous Form: For that Gibboſity under the Equator muſt needs hinder the Appearance and Diſcovery of the Sun in the reſpective polar Parts, more than a ſpherical Figure would do. Now it hath been obſerv'd in *Nova Zembla*, that the returning Sun appear'd to them ſeventeen Days ſooner than they expected, according to the Rules of Aſtronomy, the Earth being ſuppoſed truly ſpherical; and this may be thought an Argument that the Earth is rather depreſs'd in its middle Parts. I leave the Matter to farther Examination. I know 'tis uſually imputed to Refractions, but that is upon the Preſumption that the Earth is juſtly ſpherical; and a better Anſwer (upon that Suppoſition) I think cannot be found. Though, I think, it will not be eaſy in that Way, and upon that Solution to make all the Phænomena agree, or to ſhew that the Refractions could make ſo great a Difference. However, this is no improper Topick to be conſider'd in reference to the Determination of the Figure of the Earth, and for that Purpoſe it was noted by the Theoriſt.

We have now done with that Side of the Queſtion, that reſpects the oblong Figure of the Earth, and it remains to conſider the other Part; I mean the Opinion of thoſe that make the Earth protuberant about the Equator, or an oblate Spheroid. This the learned Monſieur *Hugens* * thinks may be proved by Experiments made about the different Vibrations of *Pendulums* in different Latitudes of the Earth. "'Tis found, he ſays, by Experience, that a *Pendulum* near the Equator, makes its Vibrations ſlower than another of the ſame Length, farther from the Equator; and gives an Inſtance of it from an Experiment made at *Caiene* in *America* (which is four or five Degrees from the Equator) compared with another made at *Paris*. From this Trial he concludes, firſt, that the Gravitation is leſs under and near the Equator than

* *Diſc. de la Peſant. p.* 145, &c.

towards

towards the Poles, according to their ſeveral Degrees of Latitude. Then he infers, by Conſequence, that the Land and the Sea are higher towards the Equator, than towards the Poles. And in Concluſion, that the Figure of the Earth is protuberant and gibbous in the Middle, and more flatted, or of a ſhorter Diameter betwixt Pole and Pole.

In this Concluſion, you ſee, there are ſeveral Things to be conſidered according to the Premiſſes. Firſt, Matter of Fact, concerning the Inequality of Vibrations in equal Pendulums, according to their different Latitudes; then the following Inferences made from that Inequality. As to the Matter of Fact, Monſieur *Hugens* ſeems to be doubtful himſelf: He does not vouch it from his own Experience, but he takes it from the Report of Monſieur *Richer*; whoſe Perſon or Character I do not know, nor whether his Relation be extant in Print. However, Monſieur *Hugens* ſpeaks dubiouſly of the Experiment, as ſuch an one whereof we ought to expect farther Confirmation. For he ſays *, *we cannot truſt entirely to this firſt Obſervation, whereof we have not any Circumſtance noted to us; and ſtill leſs to thoſe that are ſaid to be made at* Guadaloupe, *(at a greater Latitude) where the Pendule is ſaid to be ſhorter by two Lines than that at* Paris. † *We muſt expect to be more juſtly inform'd of theſe different Lengths of Pendules, as well under the Line as in other Climates.* And he refers us to a farther Trial by his Clocks, rectified for a ſecond Voyage, whereof I have yet heard no Report. If Matter of Fact be dubious, or Experiments diſcordant, we cannot be aſſured of the Concluſion. It were to be wiſh'd, that this different Gravitation in different Latitudes, might be proved by other Experiments than that of the Pendulum. Methinks, in ponderous Bodies, this Difference might become ſenſible: Not indeed by a Balance or Scales, for the ſuppoſed Decreaſe of Gravity would have the ſame Effect upon the Counterpoiſe as upon the Body weighed; but by other Powers that do not depend immediately upon Gravity, as *Springs*, or any other Engines, or by Rarefactions, or whatſoever hath the Force to raiſe, ſuſtain, or remove ponderous Bodies. For ſuch Powers have a leſs Effect with us than near the Equator, where the Gravitation of Bodies that make the Counterpoiſe, is ſuppoſed to be much leſſen'd. Neither do I know if they have try'd

* *Diſc. de la Peſant. p.* 149. † *Ibid. p.* 166.

the

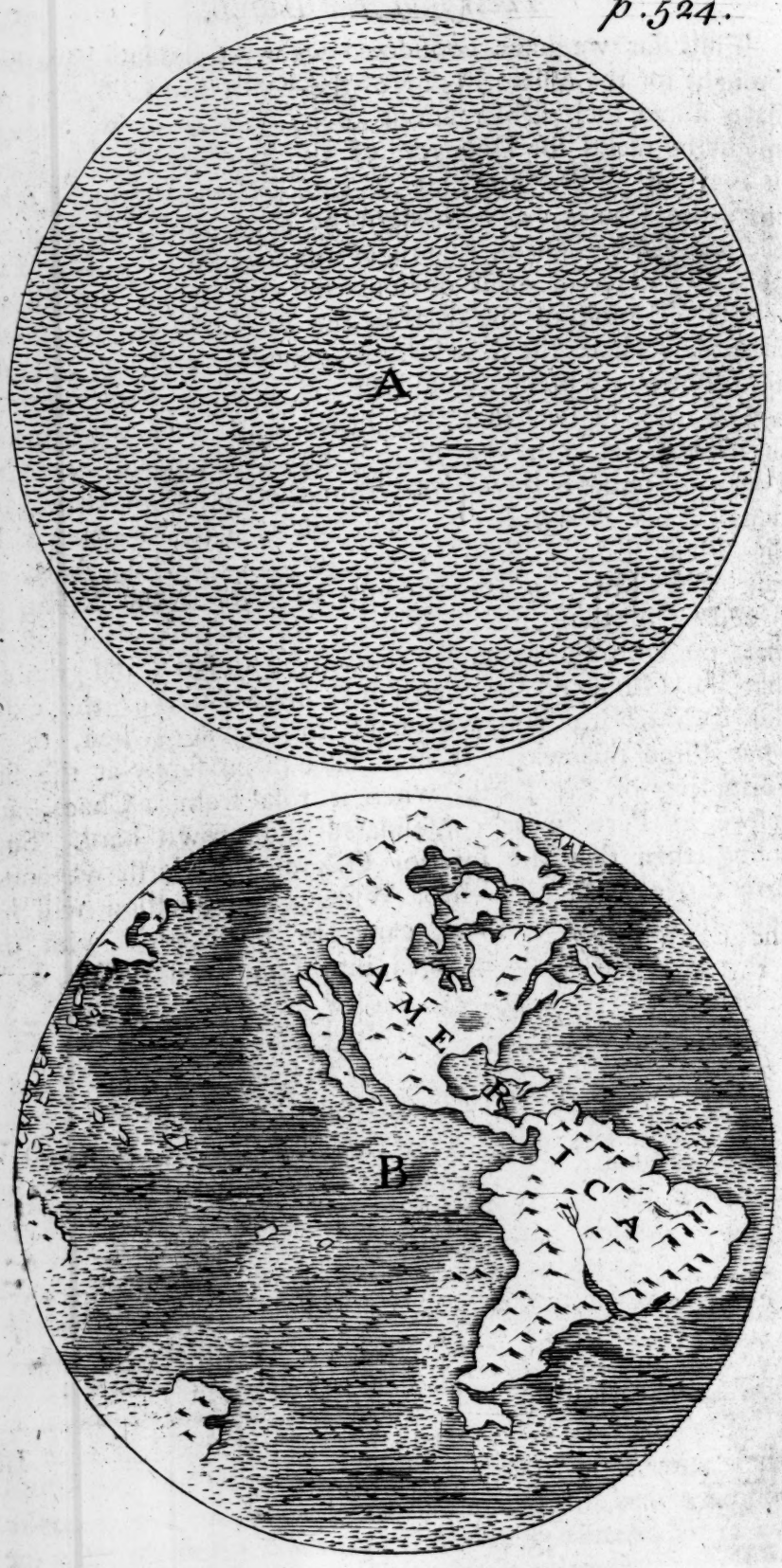
the Barometer, whether that will diſcover any ſuch Elevation, at, or near the Equator; the Mercury ſinking there much lower than with us, or indeed to nothing, if the Height be comparatively ſo great as is ſuppoſed. It ſeems ſtrange, that the Difference of ſeventeen Miles (call it little, or call it great, compared with the Semidiameter of the Earth) ſhould have a ſenſible Effect upon Pendulums and upon nothing elſe.

Methinks, that Height of the Equator ſhould make a different Horizon (as to the Heavens, or the Earth, and Sea) Eaſt and Weſt, from North and South; the Figure of the Earth being a Sphere one way and a Spheroid in the other. The Sea alſo muſt be a prodigious Depth at the Equator; deeper by ſeventeen Miles, than at or near the Poles. I would gladly know what Experience there is of this. Then in reference to our *Rivers*, how ſwift and rapid, upon this Hypotheſis, muſt the *Rivers* be that riſe at or near the Equator, or how ſlow the Motion of thoſe that aſcend towards it, if at all they can be ſuppoſed to climb ſo great an Hill. The great River of the *Amazons*, in Southern *America*, is in ſome Parts of it four or five Degrees from the Equator, others ſays much more; yet runs up to the Equator with that vaſt Load of Water, and throws itſelf there into the Ocean. In the Northern *America*, *Rio Negro* is repreſented to us, as having a longer Courſe againſt the bent of the Earth, and croſſing the Equator, falls down Southward ſeveral Degrees: So the *Nile* in *Africa* croſſes the Line, and hath a long Courſe on this Side of it. *Rivers* do not riſe higher by a natural Courſe than their Fountain's Head, and Hydrographers uſually aſſign two Foot, or two Foot and an half in a Mile for the Deſcent of *Rivers*, but upon this Hypotheſis there will be fourteen or fifteen Foot (in reſpect of the Center of the Earth) for every Mile, in Rivers deſcending from the Equator; which is a Precipitation rather than a navigable Stream. Suppoſe a Canal cut from the Equator to the Pole, 'twould be a Paradox to ſay the Water would not flow in this Chanel, nor deſcend towards the Pole, having fourteen or fifteen Foot Deſcent for every Mile, according to your Figure of the Earth: And alſo it would be as great or a greater Paradox, to ſuppoſe that Rivers would riſe to the Equator, and with the ſame Celerity (as we ſee they do) upon an Aſcent of ſo many Feet. And after all, to conclude the Argument, if this Difference of Pendulums be found, it will ſtill bear a Diſpute from what phyſical Cauſes that Difference proceeds.

Thus

Thus far we have conſidered what Arguments have been brought for the oblate Figure of the Earth from Effects; and have noted ſuch Obſervations to be made, as we thought might be uſeful for Diſcovery of Truth, on what ſide ſoever it may fall. We are now to conſider an Argument taken from the Cauſes, and brought by theſe Authors to prove the ſame ſpheroidical Figure of the Globe. To this Purpoſe they obſerve, as is obvious and reaſonable, that in the diurnal Motion of the Earth, the middle Parts about the Equator (where the Circles are greateſt, and conſequently the Motion ſwifteſt) would fly off with a greater Force, and ſo riſe higher than the other Parts that were mov'd in leſſer Circles in the ſame Time, and would have leſs Force to remove themſelves from the Center of their Motion. This is agreed on all Hands, and was own'd by the Theoriſt in a fluid Globe turn'd about its Axis, in caſe there was no Impediment to hinder the Riſing or Receſſion of thoſe middle Parts. But before we ſpeak to that, on both Sides you ſee it muſt be ſuppos'd and granted, that the Globe of the Earth was once fluid, or the exterior Orb of it; and we ought to conſider when, or at what Time this was. It muſt have been ſurely at the firſt Formation of the Earth, when it roſe from a Chaos, and before its Parts were conſolidated and grown hard. Suppoſing then that the interior Orb of the Earth was once cover'd over with an Orb of Water, the Queſtion will be, how this Orb of Water came to be cover'd with dry Land, or came to be divided into Land and Water, as it is now.

Let


A
B
AMERICA

Let (A) repreſent an Hemiſphere of the Earth, in its firſt State, when covered with Water; and (B) the ſame Hemiſphere as it is now. This Author muſt tell us, conſiſtently with his Hypotheſis, how the Earth could paſs out of one of theſe States into the other, without paſſing through ſome intermediate State; or how this Change was made in its Surface, from what Cauſes, and in what Manner. If the firſt Earth was a Concretion upon the Face of the Waters, then indeed it would have the ſame Figure with the watery Globe under it; but if it was from the Beginning in this preſent Form firſt and ſolid, as it is now rocky and mountainous, then the Queſtion is, *how* the Parts or Regions of the Earth about the Equator could be raiſed above a ſpherical Figure, or into an oblate Spheroid, as they ſay the Earth is now. I take it for granted, that they ſuppoſe the Land raiſed as well as the Water; for otherwiſe the Ocean would overflow at thoſe Parts of the Earth. Suppoſe then the Waters raiſed by the Circumvolution of the Earth, how was the *Terra firma* rais'd, or how could it be rais'd by that or any ſuch Cauſe?

Theſe Queſtions are no Matter of Difficulty to the Theoriſt, who ſuppoſes the firſt Earth to have covered the Waters, and to have taken their Shape, whatſoever it was, as upon a Mold: Then upon its Diſſolution and Diſruption at the Deluge, to have fallen into that uneven and uninterrupted Form it hath now. But ſeeing this Method does not pleaſe the Examiner, he muſt tell us how, upon his Hypotheſis, the Land or ſolid Parts of the Earth could be rais'd above a ſpherical Convexity into ſuch a gibbous Figure, as he ſuppoſes them now to have under the Equator.

Monſieur *Hugens* * makes this broad Spheroid of the Earth to have been the Effect of Gravity in the Formation of the Earth; the Matter whereof being then turned round, it would, as he thinks, be brought to ſettle in this oblate Figure. Very well! But this muſt be in its very firſt Concretion from a Chaos, before it was fix'd and compact as it is now; for the Rotation of the Earth could have no ſuch effect upon it after it was hard. Now if you admit the exterior Globe of the Earth, to have been in ſuch a State betwixt Fixtneſs and Fluidity, it will lead us directly to the Theoriſt's Hypotheſis, which ſuppoſes a ſoft and tender

* *M.* Hugens *de la Peſant. p.* 152. *Il eſt a croire, que le Terre a pris cette figure, lors qu'elle a eſte aſſemblee par l'effect de la Peſanteur: ſa matiere biant des lors le mouvement circulaire de* 24 *heures.*

Concre-

Concretion at firſt, over all the Face of the Waters. I ſay, *over all the Face of the Waters:* For it muſt be univerſal; both becauſe there is no Reaſon why theſe earthy Particles that made the Concretion, ſhould not fall upon one Part of the Globe, as well as upon another; and alſo if they did not fall upon the Equinoctial Parts, how came there to be Land in that Part, or that Land rais'd higher than the reſt, as this Hypotheſis will have it?

In theſe Remarks upon the protuberant Figure of the Earth, you ſee it is allow'd, that there would be a greater Tendency from the Center in the middle Parts of the Globe, and the Waters would riſe there, if there was no Impediment. But the Theoriſt did believe that the Vortex, or circumfluent Orb was ſtreighter, or of a ſhorter Diameter there than through the Poles; and conſequently the Waters having leſs room to dilate, would be preſs'd and detruded towards the Poles. Theſe Authors, it may be, will allow no Vortices to the Planets; but then they muſt aſſign ſome other ſufficient Cauſe to carry the Planets in their periodical Motions (and with the ſame Velocity for innumerable Ages) about their common Center; and the Secondary about their Primary: As alſo what gives them their diurnal Rotation, and the different Poſition of their Axes. Neither would it be eaſy to conceive, how a great Maſs of fluid and volatile Matter, having no Current, or Determination any one way, and being often check'd in its progreſſive Motion, ſhould not fall into circular Motions, or into Vortices of one ſort or other; eſpecially if you place in this Maſs ſome great ſolid Bodies turned about their Axes.

Theſe are more general Problems; and when they are determin'd with Certainty, we ſhall better judge of the Particulars that depend upon them. But I ſay ſtill, that neither the Figure of the Earth, oblong or oblate, can be prov'd from the Rotation of the Earth and its Gravity, without ſuppoſing the Globe form'd into that Shape before it came to be harden'd, before it came to be loaded and ſtiffen'd by Rocks and ſtony Mountains. Therefore upon both Hypotheſes it muſt be allow'd, that there was ſuch a Time, ſuch a State of the Earth, when its tender Orb was capable of thoſe Impreſſions and Modifications; and that Orb muſt have lain above the Waters, not under them, nor radicated to the Bottom of them, for then ſuch Cauſe could not have had ſuch an Effect upon it. And in the laſt Place, this Concretion upon the Waters muſt have been throughout all the Parts of the Earth, or all the Parts of the Land which are now rais'd

above

above a ſpherical Surface; and no Reaſon can be given, as we noted before, why the reſt ſhould not be cover'd as well as thoſe. So that in effect both theſe Hypotheſes ſuppoſe, that all the watery Globe was at firſt cover'd with an earthy Concretion.

Now this being admitted, you have confirm'd the main Point of the *Theory*: Namely, that the Abyſs was once, or at firſt cover'd with a terreſtrial Concretion, or an Orb of Earth. Grant this, and we'll compound for the reſt, let the Earth at preſent be of what Figure it will: If there was ſuch an original Earth that cover'd the Waters, both the Form and Equilibration of the Earth may eaſily appear, and how by a Diſſolution of it a Deluge might ariſe. But as to the preſent Earth, the Theoriſt never affirm'd that its Figure was oval, but he * noted ſuch Obſervations made or to be made, as he thought might be proper to determine its Figure, and ſtill deſires that they may be purſued. He added alſo, that he would be glad to receive any new ones, that would demonſtrate the preciſe Figure of the Earth. And accordingly, he is willing to conſider in this Particular and all others, the Arguments and Remarks of ſuch eminent Authors, as have lately given a new Light to the Syſtem of the World.

This may ſuffice to have ſpoken in general concerning theſe two ſpheroidical Figures of the Earth. We muſt now conſider what particular Objections are made by the Examiner againſt its oval Figure. He ſays, *p.* 103, 104, *&c.* admitting the oval Figure of that firſt Earth, it would not be capable however, to give a Courſe to the Rivers from the polar Parts, towards the Equinoctial. And his Reaſon is this; becauſe the ſame Cauſes which caſt the Abyſs or the Ocean towards the Poles, would alſo keep the Rivers from deſcending from the Poles: But there is no Parity of Reaſon betwixt the Abyſs or the Ocean, and the Rivers. We ſee in the Flux and Reflux of the Ocean, let the Cauſe of it be what it will, it hath not that Effect upon Rivers, nor upon Lakes, nor upon leſſer Seas; yet the Circumrotation of the Earth continues the ſame. And his confounding the Ocean and Rivers in the ante-diluvian Earth is ſo much the worſe, ſeeing there never was an Ocean and Rivers together in that Earth. While there was an open Ocean, there were no Rivers, and when there were Rivers, there was no open Ocean, but an inclos'd Abyſs: So though he makes large Tranſcripts there and elſewhere out of the

* *Lat. Theor. lib. 2. p.* 185.

Theory,

Theory, he does not ſeem always to have well digeſted the Method of it.

After this Objection, the Examiner charges the Theoriſt with want of Skill in Logick; but his Charge is grounded upon another Miſunderſtanding or Miſrepreſentation. He pretends there, *p.* 107. that the Theoriſt hath made ſuch a Ratiocination as this. *All Bodies by reaſon of the Earth's diurnal Rotation, do endeavour to recede from the Axis of their Motion; but by reaſon of the Preſſure of the Air, and the Streightneſs of the Orb, they cannot recede from the Axis of their Motion, therefore they will move towards the Poles, where they will come nearer to the Axis of their Motion.* Theſe are the Examiner's Words in that Place, where he ſays he will put the Theoriſt's Reaſoning in other Words: But I do not like that Method, unleſs the Examiner were a more judicious or faithful Paraphraſt than he ſeems to be: Let every one be tried by their own Words, and if there be any falſe Logick or Nonſenſe in the forecited Words of the Examiner, let it fall upon their Author. The Theoriſt ſaid *, that Bodies, by reaſon of the Earth's Motion did, *conari à centro ſui motûs recedere:* Theſe Words this Tranſlator renders, *endeavour to recede from the Axis of their Motion*; and by changing the Word *Center* into *Axis* (whether careleſsly or wilfully I know not) of plain Senſe he hath made Nonſenſe; and then makes this Concluſion, *p.* 108. (which follows indeed from his own Words, but not from thoſe of the Theoriſt) *becauſe all Bodies do endeavour to recede from the Axis of their Motion, therefore they will endeavour to go to the Axis of their Motion.*

The Theoriſt's Argumentation was plainly this: Seeing in the Rotation of the Earth, Bodies tend from the Center of their Motion, if they meet with an Impediment there, they will move laterally in the next eaſieſt and openeſt way; and therefore the Waters under the Equator being ſtopp'd in their firſt Tendency, would divert towards the Poles; wherein, I think, there is no falſe Logick. That there was no Impediment there, he muſt prove by other Arguments than his own Dictates or bare Aſſertion, which will not paſs for a Proof.

He proceeds now to diſcourſe of the centrifugal Force and the Effects of it, together with Gravity: But he ſhould have given us a better Notion of the centrifugal Force, than what he ſets down there; for he ſays (*p.* 110. *l.* 24.) *A centrifu-*

* *Theor. lib.* 2. *c.* 5. *p.* 186.

gal

gal Force, is that Force by which a Body is drawn towards the Center: This is a ſtrange Signification of that Word. And in the next Page (*p.* 111. *l.* 22.) he ſays, by this centrifugal Force, Bodies *endeavour to recede from the Center of their Motion*; which is true, but contrary to what he ſaid juſt before. I think 'tis Gravity, not centrifugal Force, that brings Bodies towards the Center.

But to paſs by this Contradiction, and to proceed: What he ſays, from others, about the Proportions of the centrifugal Force and Gravity in Bodies turn'd round, and particularly in Fluids, how they would fly off more or leſs, according to the Circles of their Motion, was always (as hath been mention'd before) ſuppos'd and allow'd by the Theoriſt, if there was no Reſtraint or Preſſure upon one Part more than another of the fluid Globe: So that he might have ſpared here ſix or ſeven Pages.

In like manner, he might have ſpar'd what he hath tranſcrib'd in his following Pages from thoſe excellent Authors we referr'd to before, about calculating the Diminutions of Gravity made by the centrifugal Force, in different Latitudes; with other ſuch Excurſions. Theſe, I ſay, might have been ſpar'd, as needleſs upon this Occaſion, or to the Confutation of the *Theory*, till the principal Point, upon which they depend, be better prov'd. I made bold to ſay, they were tranſcrib'd from thoſe Authors, as any one may ſee that pleaſes to conſult the Originals, *Newt. Philoſ. Nat. Princ. Math. l.* 3. *prop.* 18, 19, 20. *Hugens Diſcour. de la cauſe de la Peſanteur, p.* 147, 148, *&c.* And this *French* Diſcourſe of Monſieur *Hugens*, he hath not ſo much as once nam'd, tho' he hath taken ſo much from it. And after all, when theſe Things are determin'd in Speculation, it will ſtill be a Queſtion, what the true phyſical Cauſes of them are.

At laſt, for a farther Confirmation of the broad ſpheroidical Figure of the Earth, he adds an Obſervation from the Planet *Jupiter*, which is found to be of ſuch a Figure. And *therefore*, he ſays, *p.* 137, 138. *we need not doubt*, but that the Earth, *which is a Planet like the reſt, and turns round its Axis, as they do, is of the ſame Figure.* He might as well conclude, that every Planet, as well as the Earth, is of the ſame Figure. And what Reaſon can he give, why all the Planets that have a Rotation upon their Axis, are not broad Spheroids, as well as thoſe two which he ſuppoſes to be ſo? If that be a ſufficient Cauſe, and be found in other Planets as well as thoſe, why hath it not the ſame Effect? Or he might as well conclude, that the Earth hath a perpetual

Equinox, becauſe *Jupiter* hath ſo. This is the ſame Fault which he hath ſo often committed, of meaſuring all the Works of GOD by one or two. If a Man was tranſported into the Moon, the neareſt Planet; or into *Mercury*, that is ſo near the Sun; or into *Saturn*, (or any of his *Satellites*) that is ſo remote from it; would he not find, think you, a much different Face and State of thoſe Planets, from what we have upon this Earth? Inhabitants of a different Conſtitution, the Furniture of every World different, Animals, Plants, Waters, and other inanimate Things: As alſo different Viciſſitudes of Days and Nights, and the Seaſons of the Year; according to their different Poſitions, Revolutions and Forms? Therefore not without Reaſon we noted before, how much the Narrowneſs of ſome Mens Spirits, Thoughts and Obſervations, confine them to a particular Pattern and Model, nor conſidering the infinite Variety of the divine Works, whereof we are not competent Judges.

Now comes in his rude Cenſure of Dr. *Eiſenſmidius*, both for his Mathematicks and bad Logick, or want of *common Senſe*; but to this we have ſpoken before. He alſo, in the ſame Paragraph, *p.* 142. wonders at the Theoriſt's ſtrange Logick, to make the centrifugal Force of Bodies upon the Earth, to be the Cauſe of its oblong Figure. That indeed would be ſtrange Logick if it was made the proximate Cauſe of it. But that is not the Theoriſt's Logick but the Examiner's, as it is diſtorted and miſrepreſented by him. The Theoriſt ſuppos'd the Preſſure of that Tumour of the Waters, occaſion'd by the centrifugal Force (as its original Cauſe) to be the immediate Cauſe of the oblong Figure of the Earth; and that Preſſure ſuppos'd, there is nothing illogical in the Inference. He had formerly taken Notice, *p.* 102, 103. of this Reaſon, from the Streightneſs of the Orb in that Part, when he gave the Theoriſt's Account of that Figure; but he thought fit to forget it now, that his Charge might not appear lame.

This, *Sir*, is a ſhort Account of this Author's Objections; but there are ſome Things ſo often repeated by him, that we are forced to take Notice of them more than once; as that about Miracles and final Cauſes. He truly notes, *p.* 31. that to be *a much eaſier and ſhorter Way of giving an Account of the Deluge*, or other Revolutions of Nature: But the Queſtion is not, which is the ſhorteſt and eaſieſt Way, but which is the trueſt. No Man in his Senſes can queſtion the divine Omnipotency, God could do theſe Things purely miraculouſly, if he pleaſed; but the Thing to be conſidered

is, whether, according to the Methods of Providence, in the Changes and Revolutions of the natural World, the Courſe of Nature, and of natural Cauſes, is not made uſe of ſo far as they will go. Both *Moſes* and St. *Peter* mention material Cauſes, but always including the divine Word and Superintendency. The Theoriſt does not think (as is ſufficiently teſtified in ſeveral Places) that purely material and mechanical Cauſes, guided only by the Laws of Motion, could form this Earth, and the Furniture of it; and does readily believe all Miracles recorded in Holy Writ, or elſewhere, well grounded: But Miracles of our own making or imagining, want Authority to ſupport them. Some Men when they are at a loſs in the Progreſs of their Work, call in a Miracle to relieve them in their Diſtreſs. You know what hath been noted both by * Philoſophers and others to that Purpoſe.

As to final Cauſes, the Contemplation of them is very uſeful to moral Purpoſes, and of great Satisfaction to the Mind, where we can attain to them. But we muſt not pretend to prove a Thing to be ſo or ſo in Nature, becauſe we fancy it would be better ſo; nor deny it to be in ſuch a manner, becauſe to our Mind it would be better otherwiſe. Almighty Power and Wiſdom, that have the whole Complex and Compoſition of the Univerſe in View, take other Meaſures than we can comprehend or account for. Even in this ſmall Earth that we inhabit, there are ſeveral Plants and Animals, which to us appear uſeleſs or noxious, and yet no doubt would be found proper for this State, if we had the whole Proſpect and Scheme of Providence. As to efficient Cauſes, they muſt be either material or immaterial, and whatſoever is proved to be the immediate Effect of an immaterial Cauſe, is ſo much the more acceptable to the Theoriſt, as it argues a Power above Matter. But as to purely material Cauſes, they muſt be mechanical; there being no other Modes, or

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* *Plat. Cratyl. m. p.* 425. Ἐπειδάν τι ἀπορῶσιν, ἐπὶ τὰς μηχανὰς καταφεύγουσι, θεὰς αἴρουσες. *Cum rei alicujus anguſtiis hærent, ad machinas confugiunt & Deos inducunt.* This is alſo remark'd and render'd in other Words by *Tully de Nat. Deor. l.* 1. *Cum explicare argumenti exitum non poteſtis, confugitis ad Deum.* St. *Auſtin* alſo ſpeaking about the ſuperceleſtial Waters, hath noted this Method, and reprov'd it, in theſe Words, *Nec quiſquam iſtos ita debet refellere, ut dicat ſecundum omnipotentiam Dei cui cuncta ſunt poſſibilia, oportere nos credere aquas etiam tam graves quam novimus atque ſentimus, cœleſti corpori in quo ſunt ſydera, ſuper fuſas: Nunc enim quemadmodum Deus inſtituerit naturam rerum ſecundum Scripturam ejus, nos quærere convenit, non autem quod ipſe in iis vel ex iis ad miraculum omnipotentiæ ſuæ velit operari, l.* 2. *Gen. ad lit.* You ſee Diſcretion and Moderation is to be uſed in theſe and ſuch-like Matters.

Powers

Powers of Matter (at leaſt in the Opinion of the Theoriſt) but what are mechanical: And to explain Effects by ſuch Cauſes, is properly natural Science.

We have taken Notice before of this Author's ambiguous Uſe of Words, without declaring in what Senſe he uſes them: And he is no leſs ambiguous as to his Opinions. When he ſpeaks of the Origin and Formation of the WORLD, he does not tell us what he means by that Word; whether the great Compound of the Univerſe, or that ſmall Part only where we reſide. His *centrifugal* Force he interprets in contrary Senſes, or in contrary Words, and reſerves the Senſe to himſelf. Sometimes he ſpeaks of the Motion of the Sun, and ſometimes of the Motion of the Earth, and ſticks to no Syſtem: Neither does he tell us what he means by the *Moſaical* Abyſs, or *Tehom Rabbah*, which the Theoriſt ſuppoſes to have been broken up at the Deluge. We ought to know in what Senſe and Signification he uſes Words or Phraſes; at leaſt if he uſe them in a different Senſe from that of the Theoriſt's.

I know, *Sir*, you will alſo take Notice of his hard Words and coarſe Language, as, *that's falſe*, *that's abſurd*, *that's ridiculous*. This, you will ſay, is not the uſual Language amongſt Gentlemen; but we find it too uſual with ſome Writers, according to their particular Temper and Experience in the World. For my part, I think Rudeneſs or Diſingenuity, in examining the Writings of another Perſon, fall more heavy (in the Conſtruction of fair Readers) upon him that uſes them, than upon him that ſuffers them.

I am,

SIR,

Your moſt humble Servant.

FINIS.